HIS LAST

LEGACY

TO HIS

SON:

Enriched and Embellished

WITH

Grave Adviso's, Pat Histories, and Ingenious Proverbs, Apologues, and Apophthegms.

By *JOSIAH DARE.*

Sunt bona, sunt quædam mediocria, sunt mala plura
Quæ legis hic: aliter non fit, Avite, liber.
Mart. Lib. 1. Epig. XVII.

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No

Mary Wigley

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Geo Exton
Mar. 25
1731

THE PREFACE TO THE READER.

Courteous Reader,

I *Shall not according to the* uſual mode *of thoſe Epiſtles which are prefixed to printed Books, crave the* patronage *of any perſon whatſoever to this: for I hope that thou thy ſelf, when thou haſt peruſed it, wilt patronize it, conſidering the* honeſty *and* inno-

cency *of it*; *neither ſhall I dedicate it to any* Right Worſhipful *or* Right Honourable *perſon, becauſe I think it* incongruous *to preſent a* ſmall *Book to a* great *Perſonage: Nor will I beg* Pardon *of any man for this my* ſcribble, *ſince I might have prevented it, if I would have refrained from dipping my Pen in mine* Inkhorn, *and indeed I eſteem them unworthy to be pardoned who* conſultedly *commit a fault, and then deſire to be excuſed for it. All that I deſire of thee is that thou wouldſt take in* good part, *what is here offered thee in* good will: *The deſign of all* Theologues *in the* Pulpit *is, to teach men* Grace; *and it is mine out of it, to teach them* Manners, *and truly a* moral *life is a fair ſtep to an* holy *one, and a* good Behaviour *to a* ſanctified Converſation. Unmannerly

nerly *Clowns are, like Bears Cubs, meer* lumps *of fleſh, till they be* lickt *into a more* comely *ſhape; and ill* tutored *perſons are like rough hewn Statues you ſhall ſcarce perceive the* lineaments *of a* man *in them, till they be wrought ſmooth and poliſhed.*

Good manners make the man,
Quoth William of Wickham.

Be a man never ſo brave in his Apparel, *if his* Deportment *be not anſwerable, he is as ridiculous an* object *as a* Monkey *or a* Baboon *in a* Scarlet Coat, *with a* Tiffany Ruff *about his neck; good Manners adorn thoſe very things that moſt adorn us, for what is a* Gold Ring *in a* Swines ſnout. *Since then I preſent thee here with ſuch* Jewels *as will*

will ſet thee forth and gain thee honour *and* reſpect *amongſt all perſons, with whom thou ſhalt converſe; I hope thou wilt in manners* accept *them* kindly, *as well for* thine own ſake, *as for* his *who here ſubſcribes himſelf*

Thine affectionate friend

and humble Servant

JOSIAH DARE.

THE Grave Counsellors LAST LEGACY TO HIS SON.

THere dwelt sometimes in this *Island* of *Britain*, an ancient *Gentleman*, called *Counsellor Manners*, a Man of a very fair Estate, who being both aged, and sickly, found such weakness in himself, that he thought Nature would yield unto Death, and Physick unto his Diseases: this *Gentleman* had one only *Son*, who nothing resembled the Qualities of his *Father*; which the old Man perceiving, he caused him to be called to his Bed side, and

the *Chamber* being voided, he brake with him in these *Terms*.

I. *My Son* thou art too young to Die, and I am too old to Live, and therefore as *Nature* must of necessity pay her Debt to Death, so must she also pay her Devotion to thee; whom I alive, had to be the Comfort of mine Age, and whom alone I must leave behind me, to be the only *Monument* of my *Name*, and *Honour*. If thou couldst as well conceive the care of a Father, as I can level at the Nature of a Child, or were I as able to utter my Affection towards thee, as thou oughtest to shew thy Duty to me, then wouldst thou desire my Life, to enjoy my Counsel; and I should correct thy Life, to amend thy Conditions: yet so tempered, as that neither Rigour might detract any thing from Affection in me, or Fear any whit from thee in Duty. But seeing my self so feeble, that I cannot live to be thy Guide, I am resolved to give thee such Counsel as may do thee good: wherein I shall shew my care, and discharge my Duty. My good *Son*, thou art to receive by my *Death Wealth*, and by my

Counsel

Counſel Wiſdom; and I would thou wert as willing to imprint the one in thy *Heart*, as thou wilt be ready to bear the other in thy *Purſe*: to be *rich* is the *Giſt* of *Fortune*, to be *wiſe* the *Grace* of *God*. Have more mind on thy Books, than on thy Bags, more deſire of *Godlineſs* than *Gold*, greater affection to *die well*, than *live wantonly*.

II. Behave thy ſelf as becomes one of thy *Birth*, for if thou vaunteſt of thy Linage, and titular Dignity, and wanteſt the Virtues of thy *Anceſtors*, thou art but as a baſe ſerving Man, who carries on his ſleeve the badge of ſome *Noble* Family, yet is himſelf but an *ignoble* perſon. In which reſpect *Ariſtotle* diſcourſing of *Nobility*, makes four parts thereof; the firſt of *Riches*, the ſecond of *Blood*, the third of *Learning*, the fourth of *Vertue*. And to the two laſt he aſcribeth the firſt place of true *Gentry*, becauſe *Boors* may be *rich*, and *Rakehels* may be of *ancient bloud*, but *Vertue* and *Knowledge* cannot harbour, but where *God* and *Nature* hath left their *noble* endowments. It was the ſaying of old *Engliſh Chaucer*, that *to do the gentle*

deeds, that makes the Gentleman. Have what thou wilt, without theſe thou art but a *three-half-penny fellow:* Gentry without Virtue is blood indeed, but blood without fat, blood without Sinews; *blood* is but the *body* of *Gentility*, *excellency* of *Vertue* is the *Soul:* and as Vertue is the high way to honour, ſo without it honour falls down in the duſt: and therefore when *Hermodius* a Nobleman born, but of a deboiſt life, upbraided the valiant Captain *Iphicrates*, for that he was a Shoomakers Son, he knowing that it was more commendable, to be made honourable for vertue, than born noble by blood, replyed, *In me my Gentility begins, in thee thine ends.* Be the birth never ſo baſe, yet honeſty and vertue is free from diſgrace; be the birth never ſo great, yet diſhoneſty and vice is ſubject to diſhonour: therefore ſince thou art well deſcended by thy *birth*, prove not baſe, either by bad vices of thine own, or lewd devices of other men: take thy great Birth, to be an obligation of great Vertue; ſuit thy behaviour unto it; ennoble thy Parentage with Piety; and ſince *true Honour* muſt

muſt come of *thy ſelf*, and not of *others worth*, work out thine own Glory by performing good deeds; and ſtand not upon what thou doſt borrow of thy *Predeceſſors*, if thou reach not the Goodneſs of thoſe which gave thee outward Glory, and doſt not ſo much honour thy Houſe, with the glory of thy Vertues, as thy Houſe hath honoured the with the title of thy Degree; but doſt as a *noiſom Weed grow the ranker becauſe thou ſpringeſt out from a rich ſoil*, know thou art but a *wooden Dagger, put into a gaudy ſheath*, to help fill up the place, when that of good metal is loſt, and can no more be found. If thou doſt not learn *Patriare*, and let my Vertue mix with thy blood; know thou art but as a *painted Fire*, which may *become* the *Wall*, but *gives* no *light* to the *beholder*: and that the greater my Honour and Reputation was, the greater will thy blemiſh be, if thou come ſhort of my Merits: for thou art guilty of neglecting ſo good a *Preſident*. Remember what *Dionyſius King* of *Sicily* ſaid to his Son, whom he knew to have committed Adultery, *Didſt thou* (ſaith he) *ever find ſuch a*

thing in thy Father? the Son (as though he would make his height and grandeur, a priviledge of looſeneſs, and as though it were no matter whether men were good, ſo they were great,) anſwered, *oh* (ſaid he) *you had not a King to your Father, neither* (ſaid the Father) *ſhall thy Son, except thou turn over a new leaf, and take a better courſe, ever be King.* And again remember what *King Edward* the Firſt ſaid to *John* Earl of *Athol*, who was nobly deſcended, having committed a Murther upon *John Cominæus, The higher thy calling is, the greater muſt be thy fall, and as thou art of higher parentage, ſo ſhalt thou be the higher hanged:* and ſo he was on a Gallows 50. Foot high. And as I would have thee remember the foregoing Examples, ſo likewiſe this enſuing one, of *Boleſlaus* the fourth *King* of *Poland*, who bore the Picture of his Father hanged about his Neck in a plate of gold, and when he was to do any thing, he took this Picture, and kiſſing it ſaid, *Dear Father, I wiſh I may not do any thing that is baſe, or unworthy of thy Name.*

III. Be acquainted with good carriage,

age, let thy behaviour be civil, and inoffensive, unto those in whose Company thou art, to that end do nothing which may be unpleasant, and offensive to their *Senses*.

And first of the *Sence* of *Hearing*, offend not the Ears of the Company with talking loud like a Clown, for it savours not of a Gentleman so to do; besides, it may draw upon thee, the aspersion of being a *Fool*, according to that *Græcians* saying, 'ὐδεὶς μεγαλόφωνος σοφὸς, *the loudest talkers are none of the wisest Men*, forbear also singing, especially if thy voice be harsh, and untunable; for who will be taken with the *braying* of an *Ass*, or the *notes* of a *Cuckow*? If in Company thou chance to gape, put thy hand before thy Mouth, and continue not thy discourse while thou art gaping, for that is both *ridiculous*, and to many as *offensive*, as the *gaping* of a *stinking Oyster*: neither when thou gapest, *yawl*, and *roar*, as some do, for that ill beseems a Man; briefly, as much as in the lies, refrain from gaping often in Company, that those thou dost converse with, may not fancy that *the Oven is got-*

ten into the Parlour, or that *one of the wide mouthed Anticks over the Church Porch, is come amongſt them.* Neither ſneeze or cough too loud, and violently if thou canſt help it, but (if poſſible) repreſs it, leſt thou beſprinkle with the dew of thy Lungs, his face that ſtands by thee.

IV. And as thou muſt not offend the *Sence* of *Hearing*, ſo likewiſe thou muſt neither offend that of *Seeing*; be not ſeen with a drop hanging at thy noſe, like an *Iceicle* on the *Eaves* of an Houſe; neither pick thy Teeth, or blow thy Noſtrils aloud, when thou ſitteſt at the Table, nor look into thine Handkerchief, as if thou hadſt blown out a *Pearl*, or *Carbuncle*; neither when thou doſt ariſe from thence, openly unbutton, or unhaſp thy *Breeches*, as if thou wert in haſt to eaſe Nature; nor return to the Company, from the *neceſſary Houſe* in the *Garden*, with thy *Hoſe* untied; for this carries with it a ſhew of *immodeſty* in thy ſelf, and of *diſreſpect* to others; let not therefore the *impudent Dog* that cares not before whom he exonerates his Belly, be thy *Preſident*, but rather let

let the *modeſt Cat* be a *Pattern* to thee of more civility, which, as ſoon as ſhe hath eaſed her ſelf, doth preſently hide and bury her Excrements. If thou art walking with any one, and ſhalt ſee any thing that's filthy in the way, thou ſhalt not preſently turn and ſhew it him; neither ſhalt thou bring any *odious* or *loathſom* thing to others, that they may ſee it or ſmell to it.

V. For thou muſt be careful that thou offend not this *Sence* of *Smelling* alſo; never at the Table ſmell to the Meat that's carved to thee; for this is very offenſive, to thoſe that have invited thee, and ſeems to put an affront upon them, as if what they had provided for thine Entertainment did ſtink: I remember how a *Lady* returned the affront upon a Gentleman that did ſo; for when ſhe eſpyed him to ſmell to the Meat ſhe had carved to him, ſhe ſaid aloud before all her Gueſts, *Sir, if you ſmell any thing that is offenſive, it is your own Breath reflected from your Trencher.*

VI. The next *Sence* is that of *Taſting*, which thou muſt take heed of offending; never give him to whom thou drinkeſt,

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an *empty Cup* or *Glaſs*; for that will argue to many an *empty Pericranium*: neither give to any one a *Pear*, an *Apple*, a *Peach*, or an *Apricock*, which thou haſt *bitten*; let *Kings* only have their *Taſters*. Smack not with thy lips in chewing thy meat, for ſo feeds the *Swine* at his *Trough*; neither let thy fingers be knuckle deep in the Sauce, for that is loathſom, and ſavours of *Slovenry*, or that thou haſt been better *fed* than *taught*. Rub not thy Bread between thine Hands into *Crums* and *Mammocks*, as if thou wert rather to feed *Chickens* than *thy ſelf*; but eſpecially abſtain from doing ſo, when thou art to put thy bread into a *Meſs* of *Broth*, or *Cream*, brought to the Table, leſt the *ſweating* of thy hands may ſeem to make it *Bread* and *Butter* too.

VII. Let thy Man that waits on the at the Table, obſerve theſe Inſtructions; when he gives thee *Wine*, *Beer*, or *Ale*, let him not *clum* the Glaſs or Cup, in his *fiſt*, but with an even and ſteady hand, preſent it to thee on a fair *Plate* or *Trencher*; and be ſure that he fills them not over-full, for that is called *Piſs-pot Meaſure*;

Meaſure: tell him that he muſt not *cough*, *ſpit*, *or ſneeze*, when he preſents thee that liquor which thou calleſt for, and that he muſt not be *ſlippery* fingered, for ſo he may *ſauce* thy Cloaths; the firſt thing to be learned in *Falconry*, is, *to hold faſt*. When he takes a *Toſt*, or a *roſted Apple* from the fire, he muſt not *blow* upon it to blow off the Aſhes, for men are wont to ſay, that *there is never Wind without ſome Water*: let him rather *ſtrike* off, and *bruſh* off the *Aſhes*. Let him be *neat* in his *Cloaths*, let his *Hands* and *Face* be *clean*, for the *ſlovenry* of the Servant, redounds to the ſhame and diſgrace of the Maſter; and men will be apt to ſay, *like Maſter, like Man*. Briefly, if thou wouldſt have him to be a good Serving Man indeed, urge him to obſerve theſe four things,

1. *Speak when I ſpeak to thee.*
2. *Come when I call thee.*
3. *Do what I bid thee.*
4. *Shut the door after thee.*

But to return to thy Self, and to the laſt *Sence*, which is of *Touching*, or *Feeling*.

VIII. And

VIII. And this *Sence* thou muſt as little offend as any of the other four: when thou art talking with another, ſtand not ſo near unto him, that thou maiſt touch him with thy Breath, for thy *breath* may peradventure *offend* him, more than thy *words* may *pleaſe* him: neither in thy Diſcourſe *fulch* him, or *punch* him with thy *Elbows*, as if thou wouldſt rather beat it into his *ſides*, than into his *Ears*; for this is *prodigiouſly* offenſive to *Perſonages* of Quality. Beſides theſe, there are alſo things done without any peculiar trouble to the *Sences*, and yet they diſpleaſe moſt men and therefore are to be avoided.

IX. Sleep not in that place where there is good Company, which may delight, or teach thee by their diſcourſes; leſt either thou maiſt ſeem to have taken a *Cup* of *Nimis*, or little regardeſt the preſent Company; or their talk; beſides it is often ſeen, that *ſweat* runs down the *faces*, and *ſpittle* down the *Beards* of ſuch Sleepers, which is no pleaſant *ſight*, and they commonly ſnort and rout which is no pleaſant *hearing*.

X. Pull not out of thy *Pocket* now this

this *Letter* or *Epiſtle*, now that, neither take a *Book* by thy ſelf in the *Window*, and read it; nor compoſe thy whole body to cut thy *Nails* with thy *Sciſſers*. or thy *Knife*, as if thou eſteemeſt not thoſe who are with thee, or their diſcourſe; and therefore to paſs away the time, thou ſeekeſt for ſome other *imployment* or *avocation*.

XI. When thou ſitteſt down, turn not thy Back to anothers Face, neither reſt or lean upon another, as on a prop, making him thy *leaning ſtock*, leſt thou receive the like taunt, which a *Gentleman* paſſed upon a *Clown*, that leaned hard upon him, *Pray friend when you have done with my ſhoulder, let me have it again*.

XII. Imitate as much as thou canſt the *Cuſtom* of thy *Country*, and *People*, in the *adorning* and *attire* of thy *Body*, although the Cloaths that are uſed are of leſs profit, or are not ſo fit unto the body as the old were, or did ſeem to be; if all the Country cut their Hair ſhort, I would not have thee wear thine long, and if they wear long Hair, I would not have thee clip thine even to

thy

thy Ears, which would make thee ſhew like a *Duckatoon*, as Mr. *Cleaveland* doth expreſs it. For that is to be *ſingular* and *contrary* unto others, which thou ſhouldſt not be, unleſs it be by ſome neceſſity, for this will render the moſt *ridiculous* and *contemptible* unto others, and prove thee to be as humourſom as the *Cynick Diogenes*, who would always go *againſt a crowd*, becauſe he would be *contrary* to all others: it is better in many things to *ſwim* with the *ſtream*, than croſly and perverſly with the *Sturgeon*, always *ſwim againſt it*: for thou wilt be accounted nothing, if thou *oppoſeſt* the *publick Cuſtoms* of all. Do thou therefore *accommodate*, or *faſhion* thy ſelf unto them, in a certain *Mediocrity*, and be not thou the *only He* in thy Country, who haſt thy Coat hanging down to thy *Ankles*, when others have it ſcarce hanging down to their *Knees*, neither wear it *very ſhort*, when others wear it *very long*: let not thy Beaver be made with a *ſteeple Crown*, whilſt the Crowns of other mens Hats are *flat* and *couchant*, leſt they that meet thee take thee for a *ſtalking antick*, or an *Image* broke looſe from

from an old piece of *Arras*. Let thy Cloaths be *neat*, *fit*, and *faſhionable*, not *over-gaudy*, that the wiſer ſort of men may not take the for the *Kings Jeſter*. When one was at the Printing Houſe, buſie to prepare a *courſe Treatiſe* for the Preſs, whoſe margin was all filled with *citing of Authors*, a *learned Man* came in, to whom he preſented a Sheet, deſiring him to peruſe it, and give him his true Judgment of it, the *Gentleman* having caſt his eye over the Paper, told him, that *the lace was better than the Cloth*; to apply this, I know that many *Gallants* of the *Town*, upon the *coorſeſt* Cloth ſet the *richeſt* Lace, which I take to be a great vanity, and therefore not fit for thy Imitation; rather let the *Cloth* thou weareſt be *rich*, and *thou thy ſelf the beſt triming to it*.

XIII. Wear not *Clothes* or *Jewells*, which are not fit for thy *place* or *degree*; there are ſome who wear *Chains* of *Gold* about their *Necks*, *Rings* upon their *Fingers*, their *Garments* being hung with *Jewells*, who will be Clothed in Purple for *Oſtentation*, and fine linen for *Delectation*, who will go beyond their *Degree*

Degree and *place*, beyond the *Rate* of their *Living*, the *State* of their *Calling*, and the *Rule* of *good Laws*, ſo that they ſeem to be *Great* and *Noble* Men, when they are no better than a *pitiful Barber*, or ſome *finical French dancing Maſter*; reſembling the *Foxes* and *Polecats*, whoſe *Caſes* are more *worth* than their *whole Bodies* beſides: he never goes ſeemly, that *cuts not his Coat according to his Cloth.*

XIV. Love not thy ſelf too much, and above meaſure, for if thou doſt, there will be left no place in thine heart, to love others as thou ſhouldſt: neither be *ſcornful*, nor *diſdainful*; for to live with ſcornful and diſdainful Men, whoſe *friendſhip* is as eaſily broken as a *rotten* thread, is not to live with them as *Friends*, but as *Slaves*.

Spernere Mundum, ſpernere nullum,
ſpernere Seſe,
Spernere ſe ſperni, quatuor iſta beant.
If thou deſpiſe the World thy ſelf,
If thou none elſe deſpiſe,
If thou deſpiſe, thou art deſpis'd,
Theſe four will make the wiſe.

XV. I

XV. I therefore adviſe thee to be humble, *Humility* is of an *excellent good Nature*, and hath a ſingular *obligingneſs* in its *conſtitution*, it will make thee acceptable to all men; doſt thou not ſee how *intolerable* the *proud* are, and what is the reaſon of it? but becauſe they *ſcorn* all that are not of their *Rank*; they cannot be obliged, becauſe they think, that whatſoever thou doſt is *due* to their merit; they would be beloved by all, without loving any; they will *command* in all companies; they will *teach* all, but *learn* of none; they are incapable of *gratitude*, and think thou art honoured ſufficiently for all thy ſervices, if they do but receive them, and *give thee a gracious nod*; but the *humble* man is the moſt agreeable perſon upon earth, thou *obligeſt* him by a good word, which he thinks he does not deſerve; he is thankful for the ſmalleſt *courteſie*, had rather *obey* than *rule*, he is deſirous to *learn* of the meaneſt *Scholar*, he deſpiſes none but himſelf; he loves though he be not beloved, and thinks nothing *too much* to *do* for them that eſteem him, and have ſhewed him any *civili-*

ties; of all Vices *Pride* is the *worſt*, eſpecially where it is not backt with *worth* and *good Parts*: *Ariſtotle* eſpying a rich young man, but altogether unlearned, ſtrutting along the Streets, with a proud affected gate, and his eyes ſo elevated towards Heaven, as if he would have *ſnuft* up the *Moon*, came to him, and whiſpering him in the ear, ſaid *Friend ſuch as thou thinkeſt thy ſelf to be, I wiſh I were; but to be as thou art, I wiſh only to mine Enemy. Pride is like the precedency of Funerals, he that puts himſelf foremoſt is likely the Mourner*: King *Lewis* the Eleventh was wont to ſay, *When pride rides in the Saddle, ſhame and confuſion rides on the Crupper.* He that climbs high had need take heed to his *ſure* footing, for the higher he mounts the greater will be his ſquelſh.

XVI. Thou mayſt erre divers ways in thy diſcourſe, to the end therefore that thou mayſt avoid it, I will give thee theſe following Inſtructions.

Let not thy *talk* be *frivolous*, but eſpecially let it not be *lewd*, it is a deadly ſign or ſymptom when a mans filthy Excrements come forth at his mouth; one

one obſerves, that the diſcourſes of ſome are ſo *foul* and *obſcene*, that ſome one or other as little acquainted with *God*, as themſelves, will be apt to conclude, that Nature *ſpoiled* them in the *making*, in ſetting their *mouths* at the *wrong end* of their *Bodies*: and certainly it is a ſign of a corrupted and putrified ſoul within, whence there ſteems out ſo much odious and ſtinking breath. It becomes honeſt men to pleaſe others with *civil* and *chaſt* language.

Neither let thy talk by any means be againſt *God* or his *Saints*, his *Word* or his *Miniſters* either in *jeſt* or in *earneſt*, for if thou talk ſo in *earneſt*, thou wilt ſhew thy ſelf *Atheiſtical*, and if in *jeſt*, thou wilt thereby ſhew thy ſelf *Profane*: Leave this, and *damnation* to boot, to the *Hectors* of the times. I my ſelf have many times obſerved, that ſome (who I am perſwaded truly feared and adored the *Majeſty* of the *moſt high*) have often forſook the place, where there was as well talk *of God* as *againſt him*.

Neither do thou call the *dreadful* and *omnipotent God* for a *Witneſs* to every

frivolous matter, nor do thou in thy familiar diſcourſe, *ſwear vainly* by his moſt *ſacred Name*; he that uſually ſwears to gain credit, will be ſure to loſe it. For as we ſay, *Shew me a Lyer, and I will ſhew thee a Thief*; ſo we may ſay, *Shew me a common Swearer, and I will ſhew thee a common Lyer*: this horrid Vice like a two edged Sword will do thee miſchief two ways; for it will make thee *odious* firſt to *God*, and then alſo to all *good men*.

Begin no talk before thou haſt conſidered the form of it in thy mind, true *conſideration* is the *Tutor* both to acting and ſpeaking, and a great Enemy both to untimely *Actions* and *Narrations*: conſider therefore the *Matter* of thy *Diſcourſe*, the *Manner* of it, the *End* of it, the *Perſons* of whom, and to whom thou ſpeakeſt. 'Twas *ſound* and *good counſel*, that the *Lyrick Poet* gave us in one of his Epiſtles,

Quod de quoq; viro, & cui dicas ſæpè caveto.

When thou doſt talk of any man take care. Of whom, to whom, and what thy ſpeeches are.

At

At merry meetings ſhun the relating of *melancholy matters*, but let thy diſcourſe be *genial* and *frolick* fit for ſuch Times and Places; it were far better to be ſilent, than to relate ſuch things as may *contriſtate* their minds, who are met only for the ſake of *mirth* and *jollity*; neither do thou at a Feaſt preach *temperance*, or talk at the Table of *nauſeous things*, for theſe are as much the *Tricks* and *Devices* of a *Glutton*, as it would be for a man to *ſpit* in his *Pottage*, that he might eat them all by himſelf, and deter others from eating with him: briefly, when thou art in company obſerve theſe two things,

Firſt, *Hold no Arguments.*

Secondly, *Lay no Wagers.*

For theſe have often been the breach of friendſhip. Take heed that thou do not do as thoſe, who have nothing elſe in their mouths but their *Children*, their *Wife*, their *Nurſe*, ſaying, *O how my little Boy did move me to laugh yeſterday! you never heard one of his age talk ſo wittily in your life, neither did you ever ſee a Boy more amiable than my little* Tommy; but eſpecially run not out in

the commendations of thy *Wife*, what a good *Huſwife* ſhe is, what a *Wiſe* and *underſtanding Woman*, and how *beautiful*, and yet how *chaſte* ſhe is, that never man had her *peer*, this is as great a folly as to brag of thy Gold amongſt *Thieves* and *Robbers*: remember how it coſt *Candaules* dear, even his life, for ſhewing his beautiful Wife to *Gyges*. Beſides no body can be ſo idle, as to anſwer theſe things, or to give his mind to ſuch trifles, and there is no one but muſt needs be affected with trouble to hear them.

Uſe not in thy diſcourſe certain *common Places* and *Themes* wherein thou art good, but ſhalt want *variety*, which kind of Poverty is for the moſt part *tedious*, and when once found out and obſerved *ridiculous*; thou muſt talk of many matters not always harp upon one *ſtring*, he that always ſings *one Note* without *deſcant*, breedeth no delight; he that always plays one part bringeth *loathſomneſs* to the ear, it is variety that moveth the minds of all men; vary therefore and intermingle thy ſpeech with *Reaſons*, *Tales*, asking of *Queſtions*, telling

telling of *Opinions*, and mixing *jeſt* with *earneſt*, for it is a dull thing to *tire* and as we ſay to *jade* any thing too far. Recite not thy ſtories again and again, for this is as *Nauſeous* as it would be to feed a man, as a *Nurſe* doth her Child with meat *chewed over and over*; though the *Roſe* be *ſweet*, yet being tyed with the *Violet* the ſmell is more *fragrant*, though *meat* nouriſheth, yet having good *ſauce* it provoketh appetite, the faireſt *Noſegay* is made of many Flowers, the fineſt *Picture* of ſundry colours, the wholeſomeſt *Medicine* of divers ingredients, and ſo the beſt *diſcourſe* conſiſts of various things.

My Son, as for jeſting there are certain things, which ought to be priviledged from it; namely *Religion* (of which I have already ſpoken) *matters of State*, *great Perſons*, any mans preſent *buſineſs* of *importance*, and any caſe that deſerveth *pity*: for to *jeer* at him that is *miſerable* is *inhumane*, and as great a *cruelty*, as it would be to *flea* a man firſt, and afterwards to *ſalt* him. Yet there are ſome that think their wits have been aſleep, unleſs they dart out ſomething

that is *piquant*, and to the *quick*: this is an humour which ſhould be bridled, and generally men ought to find the difference between ſaltneſs and bitterneſs; certainly he that hath a *ſatyrical* vein, as he maketh others afraid of his *wit*, ſo hath he need to be afraid of others *memory*. To jeſt is *tolerable*, but to do hurt by jeſting is *inſufferable*; yet many there are, that will loſe their friend rather than their *Jeſt*, or their *Quibble*, *Pun*, *Punnet*, or *Pundigrion*, fifteen of which will not make up one ſingle jeſt. This like curſed *Cham*, firſt lays open a mans nakedneſs, and then *expoſes* it to the *ſcorn* and *laughter* of others.

As there are ſome who cannot jeſt, ſo there are others who cannot bear a jeſt, of whom beware, leſt whilſt thou *breakeſt* thy *jeſt* they *break* thy *Pate*: *Non tutum eſt ſcribere in eos, qui poſſunt proſcribere* (ſaid an old *Roman*) which is in effect, as much as to ſay, meddle not with thoſe that can avenge themſelves upon thee, for thy *drollery* upon them; they that will irritate ſuch *Waſps*, may ſmart by their *ſtings*, but ſhall never

taſte

taſte of their *Honey*. *Qui mockat mockabitur*, though it be but a piece of *Mock-Latine*, yet it is experimentally found to be a *ſerious Truth*; for thoſe that will be always jeering and flouting at others, commonly meet with a Match for their *Game-Cock*: As amongſt an hundred more will appear by this one inſtance; Three *Univerſity Youngſters*, who becauſe they had run through the *Predicables* and *Predicaments*, thought themſelves as wiſe as *Solomon*, had gotten into the beſt Room in an *Inn*, where they were very merry, after them came riding into the ſame *Inn* a grave *Country Parſon* with a long white Beard, and being alone, craved leave by mine Hoſt to be admitted into their Company; to which they gladly condeſcended, reſolving within themſelves to make themſelves very merry with the old *Country Rat*, as they termed him; whom coming into their Room they thus accoſted, the firſt with a low *Lout* ſaid, Welcome Father *Abraham*, the ſecond, welcome Father *Iſaac*, the third, welcome Father *Jacob*, to whom the *old Stager* replied, Gentlemen, you are all miſtaken; for I

am

am neither *Abraham*, *Iſaac*, nor *Jacob*, but my Name is *Saul*, who hath been ſeeking my *Fathers Aſſes*, and lo here I have found them.

There are ſome that will anſwer others contrary to what they expect, and that without *any wit at all*; as if one ſhall aſk of a Servant, Where is thy Maſter? he ſhould anſwer in his ſkin: how doth the Wine taſte? as if it were moiſt: how cameſt thou hither? upon my legs. Theſe and many other like theſe avoid carefully; *It is better to ſay nothing than that which is nothing worth.* When any one of thy Company tells a ſtory, take heed thou rejoyn not (as ſome uſually do) ſaying now, Sir, you have done telling your ſtory, I will tell you another, and it is *a true one*; for that is little better than to give him the *lye*: and may with ſome *hot Spurs* give them a ground to quarrel with thee. When thou doſt relate a Tale or Jeſt, *omit* the *Oaths* that are ſometimes mingled with it; for he that would cleanly and ſafely feed, will firſt *pare* his *Apple*, and then *cut out* the *Core*, and what is *worm-eaten*. If thy merry Tales, witty Sayings, and pleaſant Jeſts

are

are not approved of by the laughter of thoſe that are with thee, thou ſhalt forthwith leave: briefly laugh not out at thy own Jeſts, for this will ſooner make thy ſelf *ridiculous*, than thy Company *merry*.

Be not *impertinent* as ſome, who when they relate a ſtory, will ſay him of whom I ſpeak, was the Son of this or that man, who lives in ſuch a place, do you not know the man? he hath a Wife and Children, he is a tall man, and ſomething ancient; truly if you know him not, you know no body, I know ſuch a man knows him very well: all this is but *beating* about the *Hedge*, but not *catching* the *Bird*.

In thy Diſcourſe thou muſt uſe as much as thou canſt words that are *proper*, and expreſs a thing according to *Art*; that thou mayſt not therefore talk like a Clown in the Company of *Gentlemen*, I adviſe thee to be ſkilful in the terms of *Heraldry*, *Hawking* and *Hunting*, leſt thou make thy ſelf as *ridiculous* by uſing *improper* terms, as the *Frenchman* was, when he called to the *Maid* to *cleanſe* his *Chamber*, ſaying, ſhe had *untruſt a point there*.

Never

Never talk *French*, *Latine*, or *Italian* at the Table, or in the *Company* of thoſe who underſtand neither of theſe *Languages*; for this will either argue *Oſtentation* in thy ſelf, or make *thoſe* with whom thou doſt converſe *jealous*, that thou talkeſt no *good* of them. I have heard of one that was fitted in his kind for this folly, who drinking to a grave *Matron*, ſaid, Come, *Madam*, here is an Health *omnibus Nebulonibus*, *& Nebulonibus noſtris*, to whom ſhe replied, I thank you, *Sir*, not forgetting your *Father* and your *Mother*.

Uſe not *flat* and *mean expreſſions*, when thou art talking of *great* and *illuſtrious* things, or ſuch as require more full *ones*. When *Seneca* heard a *dull* Fellow deſcribing a *Tempeſt* at *Sea*, after a very *mean* rate, he laught at him, and told him; *Sir, I have ſeen a greater tempeſt in a Pail of Milk than you have deſcribed*. Of this fault alſo was that *French man* guilty, who ſtyled *Chriſt the Dauphin of Heaven*: and he who called the *Sun* the *Lanthorn* of the *World*, of the two he had been better to have ſaid the *Moon*; for few men make uſe of a

Lanthorn

Lanthorn by *day*, unleſs it be as *Diogenes* did to ſeek for an *honeſt* man. Another there is who tells us, that the *body* is the *Socket* of the *Soul*, which is but a *greaſie* and *ſtinking Metaphor*; and a thouſand more like theſe could I here reckon up to thee, but the following one ſhall ſerve for all, which is this, I remember that when I was a *School-boy* one of my *Fellows* was well whipt, becauſe in a *Copy* of *Verſes* upon the *Gunpowder Treaſon*, he called *Guydo Fawks* for attempting to blow up the *Parliament-Houſe*, a *very Knave*. Wherefore remember I adviſe thee to *adequate* and *adapt* all thine *expreſſions*, as the *Grandeur* of the matter that thou ſpeakeſt of doth duely require.

Begin no talk, unleſs thou art able to continue it, leſt thou do as that *Rump-Parliament-man*, who all the while he ſate in the *Houſe*, would ſtart up at every thing propoſed, and ſay, *Mr. Speaker*, *I conceive*, and ſo without ſpeaking any more words would ſit down again; upon which another *Member* of the *Houſe* ſtood up, and ſaid; *Mr. Speaker*, *this Gentleman doth ſtill conceive*, *but hath never*

never ſtrength to bring forth. Farther, be ſure to know when to begin Talk, and when to end it, that thou mayſt avoid that *Vice*, which *Songſters* are guilty of, who being intreated will ſcarce ſing *Sol Fa*, but not deſired will ſtrain above *Ela*; for which the *Satyriſt* doth thus ſtigmatize them,

----They can't abide to ſing a Song,
If they're intreated, but they'll ne're
give o're,
If not deſired----

Be not thou either ſo *Moroſe* as not to talk at all, or if thou haſt once begun ſo *tedious* as never to make an end, but to keep a *perpetual noiſe* as *Crickets* do in the *Chimney-corner*; a man had as good have a *Drum* always beating in his ears, as be troubled with ſuch *impertinent Coxcombs.* The wiſdom next to ſpeaking well, is to know when to begin and when to end; therefore keep meaſure in thy Communication, if thou art too *brief* thou ſhalt not be underſtood, if too long thou wilt be *tedious.*

XVII. Neither do thou follow the Example of thoſe, who will prefer themſelves in all things above others, who

will

will put themſelves in the *beſt Beds*, in the *beſt Chambers*, and in the *higheſt Places*, & will like nothing but what they themſelves invent or do, but will *ſet aſide* and *ſuſpend* others with a *Jeſt*, and will have themſelves accounted beſt in ſolemn Feaſts or Banquets, in Horſmanſhip, in Plays, and in all Refreſhments of the Body and Exerciſes of the Mind to excel all others, and *boaſt much of what they have, and what they have done*; which things are odious, and therefore I adviſe thee to avoid them: and *remember that nothing makes a mans breath ſtink worſe than commendations of himſelf.* Speech of thy ſelf ought to be ſeldom and well choſen. *I knew one, ſaith Sir* Francis Bacon, *who was wont to ſay in ſcorn; he muſt needs be a wiſe man he ſpeaks ſo much of himſelf: and there is but one caſe wherein thou mayſt commend thy ſelf with good Grace, and that is in commending Vertue in another, eſpecially if it be ſuch a Vertue whereunto thou thy ſelf pretendeſt.*

Never *ſpeak well of thy ſelf*, unleſs thou be taxed for any diſhoneſty by a ſlanderous Tongue; for a man may tell his

his Slanderer, that he is as honeſt a man as himſelf, or any of his Generation; and if a man ſhall ſay I am an *honeſt man*, he is not to be taxed of vain-glory; but if he ſay I am a *learned man*, or I am a *wiſe man*, he will ſhew himſelf to be very vain; ſo then a man may praiſe himſelf as to his *Morals*, but not as to his *Intellectuals*.

XVIII. Reſemble not thoſe, who when a Queſtion is propoſed unto them, are ſo long before they give their Opinion, that they prove very troubleſom in making a very long *Circumſtance* or *Excuſe*, ſaying, Sirs, I am the unworthieſt and the unlearnedeſt in the whole Company, here are Gentlemen who are far worthier and far more learned than I am, and are better able to anſwer the *Queſtion propounded* (when indeed he is by the confeſſion of all, the learnedeſt there, and beſt able to give a reſolution) yet for the ſake of obedience I ſhall willingly ſubmit my ſelf to your commands, whilſt theſe and many other vain *Preambles* are made, they put a ſtop to the preſent buſineſs, and in that time the Queſtion might have been anſwered: when

when a *Fidler* is long and tedious in tuning his *Fiddle*, who will care for his *Muſick*?

XIX. Be not thou like thoſe who are ſo *heady*, *ſharp*, *ſullen*, and *rough*, that nothing can pleaſe them, howſoever or by whomſoever it is done; who, whatſoever is ſaid unto them, do anſwer with a *grim* or *ſower* countenance; and in whoſoevers company they are, *chide* their *Servants*, nay ſometimes *beat* them, ſo that they diſturb the whole company, to whom all humours are odious, but what are *Debonaire*: and to *jar*, *ſcold*, and *ruffle* with thoſe about thee, juſt when thy Gueſts are ready to ſit down at thy Table, is as if thou ſhouldſt *ſcrape* thy *Trenchers* to ſet their *Teeth on edge*, before they begin to *eat* their meat: be not angry at thy Table whatſoever happens, but rather contain thy ſelf and diſſemble it, leſt there ſhould a ſign of trouble appear in thy countenance, and ſo thy *Gueſts* be induced to believe, that ſome in the company are not ſo *welcome* as they ſhould be: but rather be *merry* and *facetious* at thy *Meals*, for this like *Poynant ſauce* will

make thy *Meal* the more *ſavoury*.

XX. Be not contrary to others *deſires*, neither oppoſe the *delights* of others; when they talk of what Sports they moſt delight in, do not thou undervalue them, nor, if they deſire thee to make one at their Recreations, refuſe their deſires; for that argues *moroſity*; *complacency is hugely pleaſing* to all thoſe, with whom we converſe, and *one jarring ſtring ſpoils the harmony of a whole ſet of Muſick*.

XXI. Be not *rough* or *ſtrange* but rather *pleaſant* and *familiar*, accuſtom thy ſelf to ſalute every one very kindly, to talk with them and anſwer them very *pleaſantly* and *familiarly*; it is a true token of *Nobility* and the certain mark of a *Gentleman* to be *courteous* to all, and eſpecially to *Strangers*. *Themiſtocles* was ſo full of courteſie, that he never entred the Market-place, without ſaluting every Citizen by his name, or ſome other friendly *compellation*; as a Bell is known by the ſound, ſo is a mans Gentility by his courteous affability. *Ferdinando King of Spain* was wont to ſay, *that proud looks loſe hearts, but courteous*

teous words win them. Courteſie will draw unto thee the love of Strangers, and the good liking of thine own Country-men.

XXII. Avoid the cuſtom of many, who will always be of a *ſad countenance*, and will never be *merry with their friends*, but refuſe all things that are offered to make them merry, and when any one ſends *commendations* unto them, they will anſwer the *Meſſenger*, what am I the better for his commendations? and if any one tells them that ſuch or ſuch a friend of late asked for them, whether they were in good health, or no, they will anſwer he may come and ſee if he pleaſe.

XXIII. Thou muſt not be melancholy, and thoughty in that place, where any one is, as if thou wert ſnatcht and placed without thy ſelf; yea although this may be born with in thoſe, who have ſpent many years, in the *conſideration* and *contemplation* of the *Liberal Arts* and *Sciences*, yet I tell thee in others without doubt, it is not to be approved of, yea thou doſt well at that time, in which thou thinkeſt to medi-

tate, to go in from the company of others, either into thy Study or ſome other ſolitary Place, *the ſolitary Nightingale ſings ſweeteſt, when all other Birds are faſt aſleep.*

XXIV. Be not of too *nice* and *delicate* a Mind, and too *preciſe* in thy diſcourſe, for I ſay that talk with ſuch men, as are ſo, is rather a *Bondage* than an *equal Society:* there are ſome who are ſo nice and curious in all their *words* and *actions*, that to live and converſe with them, is no other than to be ſurrounded with *brittle Glaſſes*, ſo that men greatly fear to touch them, they muſt handle and obſerve them very *ſoftly* and *gently*, they muſt fitly and carefully ſalute them, viſit them, and anſwer their queſtions, otherwiſe they will be very angry; they are ſo delighted with their titles, that unleſs any one ſhall have them at his fingers ends, and uſe them at every word, they will be diſpleaſed, nay they will ſcarce anſwer him, or if they do it will be thus, I truly (as thou knoweſt) am called Maſter, but thou doſt forget to put a *M* under thy Girdle.

XXV. Take

Take heed of *lying*, for if thou uſeſt this vice often, thou wilt loſe thy credit amongſt all men; the *Perſians* and *Indians* deprived him of all *honour* and further *ſpeech*, that *lyed*. *Homer* writeth of the great and valiant Captain *Achilles*, that he did more *abhor lying* than *death*: remember how that the *Cretans* for lying became a *by-word* to the whole *world*; much leſs do thou add to thy lying *execrable wiſhes*; *Munſter* writeth of *Popiel* the Second, *King* of *Poland*, who had ever this word in his mouth, *if it be not true, I would the Rats might eat me*, but ſhortly after being at a Banquet, he was ſo *fiercely aſſailed by Rats*, that neither his *Guard*, *Fire*, or *Water* could *preſerve* him from *them*. Neither be thou like thoſe Jeſters, who practice *lying* and telling ſtrange *inventions* of their own, which are moſt falſe, to pleaſe for a time the Hearers; nor like thoſe who deviſe and ſpread falſe *News*, and account it good *ſport* to deceive the ſimple; but be thou ſlow to tell News and Tales; whatſoever thou *ſeeſt* or *heareſt* of others, either *meddle* not with it, *but ſtrive to be quiet and do*

thine own buſineſs; or if it ſo concern thee, that thou muſt needs ſpeak of it, take heed that thou do not miſtake any part of it, many things are ſo *ſpoken*, that they may be taken *well* or *ill*, yea and what can be *ſaid* but ſome one or other may *turn* it into an *evil Meaning*? as the *Spider* that out of the beſt *Flowers* will *ſuck* ſome *Poiſon*: but be thou of the mind to take every thing the *beſt way*, and as it were by the *right handle*; knowing that it is the *Devils property* to *make* the *worſt* of every *thing*. Thou mayeſt be deceived in what thou heareſt another ſpeak; becauſe thou canſt not ſee the *Heart* and *Meaning* of the *Perſon*, much more in that which thou haſt of him by *Hear-ſay*, for Reports are commonly very faulty, and ſeldom hold *truth in all points*; and thoſe that told it thee, are apt to deny it again, if thou haſt not witneſs, and ſo thou mayeſt run thy ſelf into great trouble: therefore imitate *Epimenides* the Painter, who after his return from *Aſia*, being enquired of News, anſwered, *I ſtand here to ſell Pictures not to tell News.*

Neither follow thou the example of vain

vain *Travellers* and *Praters*, who meerly out of vanity, and becauſe they would ſay ſomething, ſet ſuch things as they have ſeen or heard upon the *Tenter-hooks*, ſtretching them moſt palpably beyond all credit, or *coining* incredible things out of their own *Mint*, that never before ſaw any light, and have no more affinity with *Truth*, than the *opinion* of *Copernicus* of the *motion* of the *earth*; or that *Relation* of our *Countryman* of the *New World* in the *Moon*, or of *Domingo Gonzales*, and his *flight* thither upon the *Wings* of his *Ganzas*: I have read of a *Knight* (who ſhall be nameleſs) that rendred himſelf *ridiculous* by this *Means*; for uſing to make *multiplying Glaſſes* of what he in his long and great *Travels* had *obſerved*, profeſſed that he once converſed with a *Hermite* who was (in the *opinion* of all men) able to *commute* any *Metal* into *Gold* with a *Stone* he kept ſtill hanging at his *Girdle*: and being asked of *what kind it was*, and not readily anſwering, the witty *Lord of Saint Albans* ſtanding by ſaid, he did verily believe it was a *Whet-ſtone*.

Make not *Lies* upon thy *ſelf* as many do, *boaſting vain-glorioufly* of themſelves, *praiſing* their *knowledge* and *bragging* of what great *acts* they have done, as if they only were *wiſe*, when alas it is well known they are *otherwiſe*; ſuch men may fitly be compared to the *Bell* in the *Clock-houſe* at *Weſtminſter*, which had this Inſcription about it,

King Edward *made me,*
Thirty thouſand and three,
Take me down and weigh me,
And more ſhall ye find me.

But when this *Bell* was taken down and weighed, this and two more, were found not to weigh twenty thouſand: Such *vain-glory* as this being like a *Window Cuſhion* ſpecious without, but ſtuft with *Hay* within, or ſome ſuch *Traſh*; wherefore when a *Souldier* bragged of a *Wound* in his *Forehead*, *Auguſtus* asked him, whether he did not get it, when he lookt back as he *fled*.

XXVI. Go not *vauntingly* and *proudly* as ſome, who go as if they were the *only* men of their *Country*, and ſpeak

and

and look very *high* and *loſty* when they have ſcarce any *home* to go to, or any *thing* to maintain their *Highneſs* and *Laſtineſs*, imitating the *Spaniards* who are highly conceited of themſelves, great *Braggers*, and *extreamly* proud even in the *loweſt* ebb of Fortune, which appeareth by the *Tale* of the *poor Cobler* on his death bed, who commanded his eldeſt Son coming to him for his laſt *Bleſſing*, to endeavour to retain the *honour* worthy ſo *noble* a Family; alſo a *Woman* of that Country attended on by three of her *Brats*, went a begging from door to door ſome *French Merchants* travelling that way, and *pitying* her caſe, offered her to take into their *Service* the bigger of her *Boys*, but ſhe *proud*, though *poor*, ſcorning (as ſhe ſaid) that any of her *Lineage* ſhould endure an *Apprentiſhip*, returned this anſwer, that for ought ſhe or any knew her Son (ſimple as he ſtood there) might live to be *King* of *Spain*; ſuch *Braggadotios* as theſe, are like the *Peacock*, who though he be *hatched* on a *Dunghill*, yet is he the *proudeſt* of *Birds*: Nay ſome of theſe are ſo proud that they are aſhamed of

their

their *Parents*, reſembling thoſe *Beaſts* who think themſelves well hid, if they can but hide their *Heads*: never remembring Sir *Thomas Moor* who being *Lord Chancellor* in his time, and conſequently in an *Office*, next and immediately to the *King* himſelf, and having his own *Father* living, and at that time but one of the inferiour *Judges* of the *Kings Bench* (that then was) never went to *Weſtminſter Hall*, to ſit in the *Chancery* there, but he would go up to the *Kings Bench*, where his *Father* then ſate, and there on his *Knees* would ask him bleſſing before a multitude of beholders; ſo little was he aſhamed of his Father, though then in a far lower *Condition* than himſelf.

XXVII. Take heed of being too *ceremonious* and *complemental*, leſt thou give others an *occaſion* to think, that thou art full of *Craft* becauſe thou art full of *Courteſie*; the *bowings*, *bendings*, and *cringings* of ſome reſemble but ſuch *geſtures* as men uſe when they go about to catch *Cotterils*: yet there are ſome *Ceremonies* in giving men their due *Titles* of *Honour*, according to their ſeveral

Degrees,

Degrees, either when we *write* to them, or *talk* with them, which we cannot omit, without the imputation of being *ill-bred*: thou must not write to a *Knight* or an *Esquire* thus, *To Mr. B. G. Knight*, or *Esquire*, but must call the one *Right-Worshipful*, the other *Worshipful*; nor must thou stile a Lord *Right Worshipful*, but *Right Honourable*; or a *King* or *Prince Right Honourable*, but in discourse thou shalt say to a *King*, and it *please* your *Majesty*, to a *Prince*, and it *like* your *Highness*, to a *Lord*, and it *like* your *Honour*, to a *Knight* or an *Esquire*, and it *like* your *Worship*, to an *Arch-Bishop*, and it *like* your *Grace*, to a *Bishop*, and it *please* your *Lordship*, and the one thou must *stile* the *most Reverend*, the other the *Right Reverend Father in God*: give therefore to every one his *due Title*, which doth *properly* belong to him, for as we must not *clip money* nor *embase* it, so neither must we *detract* any thing from the *honour* of any *person* whatsoever: Neither must we give to *Tradesmen* and *Mechanicks*, or other persons of *low* Degree such Titles as are too *big* for them to wear; for that were to take a *Gyants* Cloaths,

and

and put on upon the back of a *Figmie*. (My Son) not to uſe *Ceremonies*, or *Complements* at all is to teach others not to uſe *them* again; and ſo diminiſheth *reſpect* unto thy *ſelf*; eſpecially they muſt not be *omitted* to *ſtrangers*, and *formal Natures*: but the *labouring* too much to *expreſs* them, doth loſe their *grace*, for that muſt be *natural* and *unaffected*, and the *dwelling* upon them, and *exalting* them above the *Moon*, is not only *tedious*, but will *diminiſh* thy *faith* and *credit*: for (as one ſays) *Men had need to beware, how they be too perfect in Complements; for be they never ſo ſufficient otherwiſe, their Enviers will be ſure to give them that attribute, to the diſadvantage of their greater Virtues*; yet certainly, there is a kind of conveying of *effectual* and *imprinting paſſages* amongſt Complements, which is of ſingular uſe if a man can hit upon it. Amongſt thy *Peers* thou ſhalt be ſure of *familiarity*, and therefore it is good a little to *keep ſtate*, amongſt thy *inferiours* thou ſhalt be ſure of *reverence*, and therefore it is good a little to be *familiar*: too much of either will breed con-

contempt: Briefly, let not thy *behaviour* be like a *Verſe*, wherein every ſyllable is *meaſured*, but like thine Apparel, not too ſtraight, or Point Device, but free for *Exerciſe* and *Motion*: uſing Ceremonies and Complements as a Taylour doth Clothes, which he doth ſo cut and join together, until at length he maketh them fit for the body; ſo thou muſt cut off *ſuperfluous Ceremonies* and *Complements*, and take only thoſe that are *decent* for thee to uſe.

XXVIII. Take heed of ſlandering another, or *poiſoning* his *reputation*, or reporting evil things of him, or of carrying *Tales* and *falſe accuſations*, this will make thee moſt odious, if thou doſt uſe it, for thoſe to whom thou doſt report ſlanderous tales of *others*, will think that thou wilt report ſlanderous tales of them unto others, and ſo they will abhor thee.

XXIX. Oppoſe no man whilſt he is *talking* or *diſputing*, which many uſe to do; there ſhall not a word drop from anothers Tongue, but they preſently will take it up, and oppoſe him, and contend with him, and ſay it is not *true*,

or

or it is not ſo as he reports it, the man was not ſo and ſo, nor the things thus; truly it is a ſign of a man not well educated, nor well learned; for every one loves *Victory* and will hardly be overcome, as well in *words* as in *deeds*: beſides it begets nothing but hatred and diſdain: wherefore thou wert far better to yield to the opinion of others, eſpecially in things of ſmall moment, and which perhaps do not concern thee: the *victory* in this kind is *loſs*, for the Victor in any *frivolous* Queſtion doth in the mean while oft *loſe* a loving *friend*, as *Ixion* loſt his *Juno* to graſp an empty *Cloud*.

XXX. If thou art deſired at any time to diſpute of any thing, in whoſoevers company it be, thou ſhalt do it after a *pleaſing* manner; thou muſt not deſire the commendation of thy *wit*, in being able to hold all arguments, but of thy *judgment*, in diſcerning what is true; thou muſt not think it praiſe enough to know what *might be ſaid*, but what *ſhould be thought*: neither in diſputing do thou ſtrive ſo much as if thou wert more greedy of obtaining the *Victory*, than

than of *diſcuſſing* and *ſifting* out the *truth*: neither ſuffer the *Heat* of *diſputation* to cool and extinguiſh that of *charity* and *love*.

XXXI. Be not thou like thoſe, who that they may ſhew themſelves *ſubtle*, *intelligent*, and *wiſe men*, will always be giving of *counſel* unto others, always reproving of others, and always diſputing with others, and many times they come from words even to blows, and by this means render themſelves odious unto all: by their counſelling and rebuking of others, they ſhew that they account themſelves wiſer than *other men*, and ſo indeed ſuch men ought truly to be, for as he is a *wiſe man* that will take *good counſel*, ſo he is the *wiſer man* that can give it.

XXXII. Reſemble not thoſe, who will pluck up *Tares* out of *other* mens *fields*, and all the while they will ſuffer their *own* to be *overgrown* with *Bryars* and *Nettles*: Many are moſt *ſevere* to others in their *ſlips* and *falls* to which *they themſelves* are moſt *ſubject*, as appears by *Johannes Cremenſis* a Prieſt Cardinal the *Popes Legate*, who in a Con-

Convocation at *Weſtminſter* called in the year of our Lord 1126. *inveighed* moſt *bitterly* againſt the *marriage* of *Prieſts*, and was *himſelf* the next night taken in Bed with a *common Harlot*, for ſhame whereof, he got him away leaving all his buſineſs at ſix and ſeven, without taking leave of any.

XXXIII. *Mock* no body with their *Poverty*, *Lameneſs*, or *blindneſs*, or any thing they cannot help; neither do thou imitate either *Stammerers*, *Crook-backed* or *cromp-footed* men, neither make a *laughing-Stock* of thy worſt enemy, much leſs of thy *beſt friend*; thou oughteſt not to laugh at one for the ſake of *recreation* and *pleaſure*, nor at the other for the ſake of *contempt* and *diſdain*.

XXXIV. Thou muſt not do any thing that is baſe, unhandſom, or ſcurrilous, to excite others to laughter, ſuch as the *writhing* of the Eyes, Mouth, or Face, or the imitating of *Fools* in *Stage-Plays*, or *Puppet-plays*; for this is to make thy ſelf a Fool, that wiſer men may laugh at thee.

XXXV. Give no man the Lye, leſt thou be anſwered with a Stab, or compelled

pelled to answer for it by a *Duel*; for few there are who can pass by such an Affront, as *King Henry the Third* did, who though *Simon Mounford Earl of Leicester* (who was of a very *testy* and *cholerick* Constitution) gave him the *Lye* to his *Face*, yet he passed it over without *Revenge*, shewing himself thereby to be a *King over himself* as well as over his *Subjects*.

XXXVI. It is not good to excuse another, in that which thou dost know him to have deserved blame; and if he have erred, thou shalt make that error *both yours*, and when thou dost admonish him of it, or reprehend him for it, thou shalt say, *We* have greatly erred, *we* must remember how *we* did yesterday commit this or that error, although *he alone* be guilty of it, and not *thou*. By this *civil* and *gentle* Method thou shalt the easier mould him like soft wax to take the impressions of good counsel for the future: a wild Heifer is sooner to be *tamed* with *gentle* usage than *rough* handling.

XXXVII. As thou respectest thy credit amongst men, be careful to *perform*

thy *promiſes*, otherwiſe they will count thee but a *Whiffling-fellow*, a right *honeſt* man will be as much *obliged* by his *word* as by his *Bond*; nothing makes a man more like *God* than theſe two things, *Holineſs* and *Truth*. To *promiſe* and not to *perform* is to do a *Lye*, and a *true Gentleman* muſt abhor as well to *do a Lye* as to *ſpeak one*. It was a foul Character which one gave of the *Neopolitans*, who were wont to *promiſe much*, but to *perform little*, *viz.* that they had *wide mouths*, but *narrow hands*; *Promiſes* are *Debts*, and *Debts* are *Sins* if we never *pay them*.

XXXVIII. *Interrupt* no one whilſt he is *talking*, either by making of a noiſe, or by ſpeaking out of thy *turn*, neither ſhalt thou cauſe his talk to be forſaken, or neglected, or ſlighted by the Hearers, either by *ſhewing* ſome *new* thing, or by *calling aſide* the attention of thoſe that are preſent any other way; but be *attentive* when others talk, leſt thou ſhalt by and by be forced to aſk *what he ſaid laſt*: if he be *ſlow* in expreſſion, thou ſhalt not run before him, & *miniſter* words unto him, as if thou wert *rich*, and he *poor*; many take this in ill part,

part, and eſpecially thoſe who think themſelves better Maſters of their Language than thy ſelf. Take heed therefore of *taking a mans talk out of his mouth*; for as it is a ſhame for a man *to eat his own words*, ſo it is ſhameful alſo for a man *to eat another mans words out of his mouth*: this is as offenſive to ſome as it would be *to clap* thy *hand* upon their *mouth*, when they are about to *gape*.

XXXIX. There are ſome, who though they *know leaſt*, yet they *talk moſt*; as the *weakeſt Wheel* in the Cart *ſcreeks loudeſt*, and the *emptieſt Hogs-head gives the greateſt ſound*. Wiſe men refrain from too much talk, fearing leſt in talking much, they ſhould erre much: *Nature* hath given us *two Ears*, *two Eyes*, and but *one Tongue*, to the end we ſhould *ſee* and *hear* more than we *ſpeak*: the Tongue is but a *ſmall Member*, yet many times doth *more* hurt than the whole Body beſides; and many a man doth with his *Tongue cut his own Throat*. Uſe therefore thine *Ears* and *Eyes* more than thy *Tongue*; thoſe that are too *full* of *words*, render themſelves odious; for it

carries in it a certain kind of *Pride* in them, *viz.* that they eſteem *themſelves* more *excellent*, *wiſer men*, and *better learned* than *thoſe* that *hear.*

XL. In talking it is better to further another mans deſire, than to hinder it; wherefore if another be about to tell any thing, thou ſhalt not ſay, I know that *already*, and ſo by that means break off his Diſcourſe; for though *thou* doſt know it, yet perhaps the *reſt* that are then preſent do not: neither ſhalt thou, if thou think any thing that is reported by another, to be a *Lye*, in any wiſe *upbraid* him with it, either in *word* or *geſture*, either by *ſhaking* thy *head*, or *wreſting aſide* thine *eyes*, or *blaring out* thy *tongue*, for this is next of kin to the *giving* a man the *Lye.*

XLI. And as immoderate Talk doth beget diſdain, ſo too much *Silence* and *Reſervation* is odious, and by moſt men hated. Therefore as thoſe who are wont to drink in their Feaſts and Solemnities, and make themſelves merry, do remove thoſe that do not, or will not *comply* and be *merry* with them, ſo thoſe which are too *ſilent* and *grave*, no Company will

will love; for they ſeem to the reſt to ſit as *Judges* and *Cenſurers* of their *words* and *actions*: *Compliance begets Complacency.* Take therefore thy *turn* to *ſpeak* as well as thy *turn* to *hold thy peace.*

XLII. In *queſtioning much*, thou ſhalt *learn much*, and *content much*, but eſpecially if thou apply thy queſtions to the ſkill of the perſons, whom thou aſkeſt, for thou ſhalt give them occaſion to pleaſe themſelves in ſpeaking, and thou thy ſelf ſhalt continually gather *knowledge*: but let not thy queſtions be troubleſom, for that is fit for a *Poſer.*

XLIII. Follow not the Example of thoſe, who when all are ready to ſit down at Table, the Meat being brought in, will ſeem to have forgotten to *write* ſomething, and therefore call for a *Pen* and *Ink*, or run out to *make water*, deſiring the Company to ſtay for him but a *Piſſing while*, which muſt needs give no ſmall trouble or diſtaſte to thoſe who are *ſharp* and *hungry.*

XLIV. Avoid all kind of *Vice* that may *deform* thee, and ſince thou art *beautiful*, do ſuch things as become thy *Beauty*: let the *Beauty* of thy *Mind*,

which consists in *chusing Vertue*, and *avoiding Vice*, set forth *that* of thy *whole Body*, which consists in *Favour*, *Colour*, and in *decent Gestures* and *Motions*; *Beauty* when it is not joyned with *Vertue*, is like the *Feathers* of a *Phœnix*, placed on the *Carcass* of a *Crow*: and he or she who is fair without and foul within, may no more justly be thought or called *Beautiful* than a stinking *Dunghil*, because it is covered with *Snow*.

XLV. When thou art to go to any place, run not, nor make too much haste, for that is not the part of a *Gentleman*, but of a *Foot-man*. It is observed of the *Lyon*, which is the *noblest* Beast in the Forest or Desart, that he is never seen to *run*: as thou mayst know much of a mans disposition by his *Countenance* or *Meen*, so also by his *Gate*; for thou mayst many times discover a *totty Pate* by the *Legs* that bear it. To walk with thy Nose erected, and thine Arms always *a Kembow*, like the *Ears* of a *Pottage-pot*, will induce such as either meet or follow thee, to censure thee for a *proud Coxcomb*. If thou tread *mincingly* with *thick* and *short steps*, as if thou

thou wert walking upon *Eggs*, they will be apt to believe that thou art a *finical ſelf-conceited Fool*. Let not thine Arms as theirs do that are *ſowing Corn*, when thou goeſt, ſeem to walk as faſt as thy Legs, for this will make them account thee for a Country-Clown; nor in thy going *creep* like a *Snail*, or *jump* like a *Graſhopper*, or lift up thy feet too high like a *blind Mill-horſe*, neither take wide ſteps as if thou wert *meaſuring of Land*, or *ſtraddle*, leſt thou make the *Ladies* ſuſpect that thou art ſhot between *wind* and *water*; in fine, let thy manner of walking be *grave*, *modeſt*, and no way *affected*: for this is very decent and comely. *My Son*, theſe *Animadverſions* which I have before mentioned, may ſeem to thee *minute* and *trifling matters*, yet I aſſure thee in our familiar Converſe with men, like the filings of Gold, they have their weight and price as well as things of a greater *Maſs* or *Bulk*; but to proceed in my advice.

XLVI. The next thing is I would not have thee force another man to drink more than he *well can*; for this is ſo far from uſing him with *Civility*,

that it *ſavours* rather of ſuch *Barbarity*, as the *Dutch* uſed at *Amboyna* againſt our *Engliſh*, whom by putting the brim of an Hat under their Chins, and pouring water continually upon it, they forced to drink till their Bellies were ready to break, and their Eyes to ſtart out of their Sculls. 'Tis the *nobleſt Entertainment* amongſt ſober and grave, wiſe and good men, *to give every man his own freedom.*

XLVII. When any *Viſitants* of *Quality* come to wait upon thee, withdraw not thy ſelf from their Society, but with the *greateſt Civilities* entertain them, and let them have all the *freedom* and the beſt *Accommodations* thy Houſe will afford; yet when the *Bottles* like *Hand-Granado's* fly about, reſerve to *thy ſelf thine own liberty:* ſo ſhalt thou the longer enjoy thy Eſtate, becauſe thy *Temperance* and *Sobriety* will *prolong* thy days: remember that thou art the *Maſter of the Houſe*, and not *mine Hoſt*, to drink with all comers as he doth.

XLVIII. Take great care for the preſervation of thy good Name; for as thy Garment after it hath been once rent

and

and torn is like ſo ſtill more to be by every *Nail* and *Tenterhook* thou comeſt near, ſo will it fare with thy *good Name*, if it be once tainted with juſt reproach; nothing is more hardly to be found again, if once 'tis loſt, than a mans good name or *reputation*: which one prettily expreſſeth thus, by this *Apologne*, it happened that upon a time, *Fire*, *Water*, and *Reputation* went to travel together, but before they ſet forth they conſidered (that if they loſt one another) how they might meet again; *Fire* ſaid, where you ſee *ſmoak* there you ſhall find *me*; *Water* ſaid, where you ſee *Flags* growing in *Mooriſh grounds*, there you ſhall find *me*; but *Reputation* ſaid, take heed how you *loſe me*, for if you do, you will run a great hazard never to meet with *me* again.

XLIX. To the end therefore that thou mayeſt keep thy good *Name*, abandon the ſociety of thoſe, which are noted for *evil living* and *lewd behaviour*; for by holding *familiarity* with ſuch men, thou wilt incur *two evils*, for either thou ſhalt be thought ſuch *a one* thy ſelf, or in a little time ſhalt *really* be

be ſo, for it is commonly ſeen, that a man *contracts* a tincture upon himſelf, ſutable to the conditions of thoſe perſons with whom he doth familiarly converſe, as thoſe that accompany a *Collier* ſhall be *black*, and thoſe who live with a *Miller* ſhall be *white*; it may be ſaid of frequenting ill company, as they were wont to ſay in a *common Proverb* here in *England* of going to *Rome*, He that goes to *Rome once*, *ſeeth* a wicked man; he that goes *twice*, *learneth* to know him; but he that goes *thrice* thither, *brings* him home with him; ſo he that frequenteth wicked company, the *firſt time* that he comes amongſt them, he *ſees their courſes*; the *ſecond time* he *learns* them; and the *third time* he commonly *brings* them home with him. Company is good, if it be good company, he that keeps company with *lewd* and *infamous* perſons, ſhall be thought a Bird of the ſame Feather. It was *Seneca*'s obſervation upon *Canopus* a Town in *Ægypt* ſo branded in old time for variety of all kinds of *beaſtlineſs* and *luxury*, that he who avoided the *vitiouſneſs* and *debauchery* of it could not eſcape the

the *infamy*, the very place administring matter of *ſuſpicion*: Beware of theſe three

B's { *Back.* *Belly.* *Building.* }

L. In reference to the firſt *B* the *Back*, take heed how thou conſumeſt thy Eſtate by thy prodigious *Bravery*, ſome men have been ſo *vain*, as to make their Garments of a *Lordſhip*, and have *lined* them with their *Farms*, and *laced* them with all the *Gold* and *Silver* which their friends left them; the *Barks* of ſuch vain Fools, like that of the *Cinamon*-Tree, are more worth than their *Truncks*: while their variety and ſeveral changes of Apparel cover a thread bare Purſe.

LI. Next, in reference to the *Belly*, which is the ſecond *B*, take heed thou be not like the *Epicures* and *Belly-Gods*, Velvet-mouth'd and ſweet-tooth'd, who are not content with the *choiceſt Viands*, unleſs their very *ſauce* be *ſauced* too; and think they ſhall be *ſtarved*, unleſs the *third* courſe be brought to Table, and the *Sweet-meats* after that: how many

many by ſuch *luxuries* have drawn at length their goods through their guts. Such men like *Cleopatra* (who drinking a health to her *Antony*, ſwallowed a *Pearl* diſſolved in Vinegar worth *many millions*) *gulch* down their Eſtates by *gulps*, till in the end they come to be glad of a *dry Cruſt*; and in concluſion, by keeping too great a Houſe, they keep no Houſe to cover their heads; and their *fat Revenues* like their *roſt-meat* drips all away: the *Purſes* of ſuch *Prodigals* may be ſaid to be *poor* by their great *goings out*, while their *Bellies* may be ſaid to be *rich* by their great *comings in*.

LII. Laſtly, in reference to *Building*, which is the third B, take heed thou ingage not too far in it, for this will pick a mans Purſe, as it did the fooliſh Builders in the Goſpel, who began to *build* but could not make an end; and *leave* their *houſes deſolate*, as the ſlothful mans Vineyard, deſcribed thus by *Solomon*, *Lo it was all grown over with thorns, and Nettles had covered the face thereof, and the ſtone walls thereof were broken down.* Or if they be *reſident* on their houſes,

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it neceſſitates them to keep a Table, which will *ſtarve twenty tall men*, beſides many a *Mouſe*: the *Houſe* being the *bigger* for the *ſmallneſs* of the *Kitchin*. They can keep but *few fires* in many Chimnies, the ſmoak comes all out of *one hole only*: and though a man may *ſee* them *a far* off, yet he cannot *ſmell* them *nigh* at hand; *Bread* and *Beef* are turned into *ſtones*; the *ſtately roof*, the *coſtly pavement*, and the *curious workmanſhip*, hath *pined* away *hoſpitality*, and brought her into a *conſumption*, not to be recovered: Therefore, I adviſe thee in thy *dyet*, not to be *too curious*, nor yet *too coorſe*; in thy *attire* not to be *too coſtly* nor yet *too clowniſh*; and finally as for thy *buildings*, let them be *uſeful* and *commodious*, not *vain* and *over ſumptuous*; it was a *ſevere* but *juſt* ſcoff which the Lord Treaſurer *Burleigh* paſt upon a *Knight*, that ſhall not be named, who having built a very *ſtately fabrick*, to the great *diminution* of his *eſtate* and *revenue*, was yet *ambitious* to *entertain* the *Queen* at his fine houſe; and to that purpoſe new painted his Gates,

Gates, with his Coat of *Arms* and his *Motto* in great *golden Letters*, thus

õia Vanitas.

The *Lord Treaſurer* offering to read it, *deſired* to know of the *Knight*, what he meant by *õia*, who told him, it ſtood by *contraction* for *omnia*; whereupon the *Lord Treaſurer* replied, truly Sir I very much wonder that having made your *omnia ſo little as you have, you notwithſtanding make your Vanitas ſo large.* Therefore (the premiſes conſidered) content thy ſelf (my Son) with that Houſe I ſhall leave thee, without any alteration, unleſs it be for thy *convenience.* The *Spaniards* think that they cannot *curſe* a man *worſe*, than to ſay the *Plague of Building light upon thee*; and we have here at *home* an *Engliſh Proverb, That he who often doth dip his fingers in Mortar will loſe his Nails.*

LIII. There is a *fourth* thing that is as *great* a *waſter*, if not *a greater*, of a mans *Eſtate*, than any of thoſe three things we laſt ſpake of, and that is *Whoring*; this hath undone many; the *Harlot*

lot is an *Horſeleech*, which if thou haſt *Gold* or *Silver* about thee, will never out of thy *boſom*, till that be out of thy *Purſe*; and hath brought thy hundred to ſix, as the *Uſurer* adds ſix to his hundred. Nor will ſhe bereave thee of thy *goods only*, but of thy *good Name alſo*; a bad report is ever the *Whoremaſters* portion, and even *whilſt* he *lives* he may be *Adminiſtrator* to his own *good Name*, for that *dyes before* him, and ſtinks above ground; yea his reproach is ſuch, as ſhall not only *out-live Himſelf* but his *Poſterity* likewiſe: for it ſhall *never* be put out, the *Town* and *Country* ſhall *ring* of his *baſeneſs* and *diſhoneſty* with the *accent* of *ſhame*.

And as *Harlots* will bereave a man of his goods and good name, ſo will they *ſhorten* his days, as (according to the obſervation of *Herbaliſts*) thoſe *Plants dye ſooneſt which run moſt into ſeed*: and ſo likewiſe the *Naturaliſts* have obſerved, that the *ſalacious Sparrows* of all Birds are *ſhorteſt* lived, by reaſon of their immoderate and frequent *copulation*: and aſſuredly it was not without a *Myſtery*, that (as *Plutarch* informs us

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in his 23. *Rom. Quæſt.*) the things belonging to *Funerals* were ordered by the Roman Magiſtrates, to be ſold in the *Temple* of *Venus*. Wherefore as the craſie Emperour *Adrian* ſaid once *inter turbam Medicorum pereo, amongſt many Phyſitians I periſh*, ſo may many a *Gallant* ſay of himſelf, *by accompanying my ſelf with many Strumpets I have ruined my ſelf.* For ſuch unclean Beaſts, like Murrain Cattle, infect thoſe that *herd* with them, with ſuch foul diſeaſes as will ſtick by them, when their *beſt friends* give them over; their very Hairs having the *falling-ſickneſs*, and whereas other men *loſe* their lives, theſe *caſt* them away; not ſo much in hatred to themſelves, as love to their Miſtreſſes. I have read that *Jovanni Zecca* the famous *Bolognian* Phyſician, openly profeſſed by his Bills to give a certain *Antidote* againſt taking of the *French Pox*, and when multitudes flockt to him, for his Medecine (believing that it conſiſted of *Pills, Potions, Diet-drinks, Diaphoreticks, Salivations, Oils, Plaiſters, Electuaries, Powders*, and other ſuch medicinal ingredients) he only gave them the

the *Picture* of a *Gallant* drawn to the *life*, with his Nose eaten off, telling them, that the way how to use this *Receipt*, was, that just as they were about to lye with a lascivious Woman, they should take this *Picture* out of their *bosoms*, and seriously view and consider it, and if this did not preserve them from taking that *foul* Disease, he believed nothing would do it: how much more may I hope, that exposing to thy view the *shame* and *deadliness* of this sin, causing the *loss* of the *Soul*, which is *more precious* than that of the *Nose*, to make thee loath and *abhor* those *shameful* and *pernicious* courses, and *dead* all *carnal desires* in thee of eating those *dainty Bits*, which how *savoury* soever they seem in the *chewing*, are so *mortiferous* when *swallowed* down.

For this sin of *Carnality* not only *ruines* a mans *Estate*, or *impairs* his *health*, but also like a *Cancer* eats into the very Soul; for Harlots are the high-way to the Devil, when a man looks upon them with desire, he begins his Journey, when he sits toying and pratling with them, he *mends* his *pace*, and when he

lies with them, his Journey is at an end.

Since therefore the exercise of *Venery* is the high way to *Beggary*, to the losing of thy *Credit* and *Reputation*, to he shortning of thy life *here*, and the *eternal* loss of it *hereafter*, avoid it *carefully*. It is very true what *Aristotle* observes, ἄπειρον τῆς ἐπιθυμίας φύσις, that the *concupiscence* of the *flesh* is *less boundless* than the *unruly Sea*: *one* Woman is enough for a mans *Love*, *two* too much for his *Estate*, *three* too few for his *Lust*. To avoid therefore the *Temptations* of the *Flesh*, I counsel thee not to *frequent* the *Company* of *handsom*, but *immodest* Women; *Platonick* Love is but a meer *Chimæra*: if a man sit down and *say Grace* to it, he will soon fall to the *Flesh* that is set before him: to rely then upon the *strength* of thine own *Chastity* is more *rash* than *wise*, and therefore if thou makest profession of not *staining* thy *Reputation* with the *spots* of *Lascivionsness*, thou must shun all those that may *entice* or *allure* thee thereunto. For as one ingeniously speaks, 'Tis not only a great piece of *folly*, but an *infinite rashness*, to make

make *Gun-powder* in a *Smiths Shop*, and hope to make people believe that there is no danger in it. In the next place.

LIV. If thou desire to be *rich*, and *continue* so, shun *high Play*; the way to keep what is thine own, is not to covet what is another mans. The *common Gamester*, who is never well at *ease* any longer than he is shuffling a *Pack* of *Cards*, will at last come to shuffle for his living; and the *Dice* he delights in will in the end waste his Estate to the very *bones*; for the *Falsie* (I mean the *shaking* of his *Elbow*) will be his overthrow: and when he hath *played away* his *Patrimony* he may *curse* the *Bones*, as well as the *Whore-master* crys out upon the *Flesh*. But some will say they *pick* out a pretty living by *Play*, indeed they cannot use a *fitter* term; for as *Vultures*, they *pick* and *prey* upon others: But let them cast up their account, and in the end they shall find, that they put their Winnings in a broken Bag. Make not an *Occupation* of *Play* and *Pastime*, and though thou mayst sometimes *recreate* thy self (for a Bow too much bended may break) yet make not an *habit* o

uſing *generous Delights*, much leſs of *baſe ones*. When thou art playing, look not *pale* for *fear* to loſe, nor be *tranſported* with *deſire* to *win*, leſt thou *fret*, and *fume*, and *diſquiet* thy ſelf, and ſo at once loſe thy *patience* together with thy *Money*. Therefore aſſure thy ſelf, that the beſt *Caſt* at *Dice* is to *caſt* them *quite* away: For he that lays his Eſtate upon the *Eyes* of the *Dice*, will leave a *ſmall Eſtate* for his *own eyes* to look upon in the end.

LV. Beware of *Flatterers*, thoſe that will commend in thee qualities which thou haſt not, or too much extol thoſe thou haſt; and will make thee believe, thou doſt not know thy own Worth, and bleſs themſelves with both their hands, if any thing proceed from thee worthy but meer commendation: thou muſt not give ear to theſe *Claw-backs*, but ſtop their paſſage, and *bend* thy *Brows* upon *exceſſive* praiſe; never courting it otherwiſe, than as it follows upon juſt and apparent Merit: neither let the praiſes of others, no not of *good* men, be a *Syrup* to *Inſolency*, but a *Whet-ſtone* to ſet an edge upon thy good a-

ctions,

ctions; that if it be not *ſo* as is *reported*, yet thou wilt have it *ſo*, becauſe men *report* it. Neither let it be Muſick in thine Ears to hear *Flatterers* commend thee, but open thy *mouth* and *reprove* theſe kind of perſons; for ſome of them level at their *own profit*, their *Art* is nothing but *delightful Coſenage*: the *Fox* in the *Fable* commended the *Crow* for his *ſweet Notes*, to ſee if he could make him open his mouth, and let fall his *Provant*. Theſe men will ſpend their *Tongues* to maintain their *Teeth*, they are *Moths*, which will *eat out* a *liberal* mans *Coat*, *Vines*, which will cling to the *ſtalks*, not for any true love to *them*, but for their own *ſuſtentation* and *ſupport*; they follow not *thee*, but thy *Fortunes*, and will not leave thee till they wear thee *Threadbare*: Therefore *Antiſthenes* was wont to ſay, *It were better for a man to fall among Ravens than among Flatterers; for Ravens will eat none but the dead, but theſe will devour a man while he is alive.* Again, ſome of them intend *miſchief*, they flatter thee, that they may *circumvent* thee, and the more *eaſily effect* their *malicious projects*; they are like the

Bees ſting, which *pricketh deepeſt* when it is *fulleſt* of *Honey*. Mark how the *Butcher claweth* the *Ox*, when he means to *knock* him on the *head*, how the *Baſilisk poyſons* thoſe on whom he ſeems to caſt an *eye* of *regard*, how the *Crocodile* intends to *deſtroy* thoſe over whom ſhe *weeps* and *counterfeits compaſſion*, and how the *Syrens ſing* when they intend the Mariners *ſhipwrack*: and by *theſe Inſtances*, guard thy ſelf from all ſuch as *claw* and *flatter* others; their *words* being as *ſoft* as *oyl*, but are *indeed* very *Swords*. Theſe are thoſe *miry Dogs* that make a man *dirty* by their *fawning* upon him. This *foul Hypocriſie*, *Court* Holy Water, *diſhoneſt* Civility, and *baſe* Merchandiſe of *Praiſes* and *Commendations* is nothing elſe but *gilded* Treaſon, carrying thee up, as the *Devil* did our *Saviour*, to the top of a *Pinnacle* only to *throw* thee down *headlong* to *break* thy *Neck*. It was an excellent Anſwer (and if we duly conſider the *weightineſs* of it, never a whit the more to be *deſpiſed*, becauſe *Lycoſthenes* reports it) which *Diogenes* gave to his Queſtion, who aſked him, *What Beaſt did bite the ſoreſt*,

that

that of wild beaſts it was the Back-biter, of tame beaſts it was the Flatterer. By ſuch *Paraſites* (my Son) many *young Gentlemen* are drawn into *Debauchery* either by *Wine* or *Women*, either to *haunt* the *Taverns*, *Inns*, and *Alehouſes*, or elſe the Stews and Brothel-houſes, and to *marry* before they are *wiſe*. It is ſaid of the *Bear*, that ſhe *licks* her Cubs into *form*, but theſe by *licking* thee with a *glozing* Tongue (if thou take not the more heedful care) will utterly *ſpoil* and *deform* thee.

LVI. Next to the *tame* Beaſt the *Flatterer*, beware of the wild one the *Backbiter*; but becauſe thou canſt not hinder him from ſpeaking ill of thee, for his Tongue like a *Mill-Clack* wil ſtil be *waging*, that he may *grind* to powder thy *good Name*, learn therefore to make this good uſe of his *Clack* as to make thy *bread* by it; I mean to live ſo, that no credit ſhall be given to the ſlandering of his lips. Let thy Converſation be *blameleſs* and *innocent*, ſo ſhalt thou *gag* the *Teeth* of *Malice* it ſelf, that it ſhall not be able to *bite* thee: and the conſciouſneſs of thine *integrity* will make thee to deſpiſe their

Calumnies, and to value them no more than a *generous Lyon* doth the *barking* of a *whifling Cur*. Neither wilt thou any more be disturbed at them, than the *Moon* or the *Sun* is ever a whit the more *troubled* or *molested* at the noise of an *ill favoured Ass*, when he erects his *Nose* against the *Clouds*, and *brays* against the *bright firmament of Heaven*. Indeed it is the part of a *silly Mouse*, to *bite* every one, that does but *touch* him: they may cast a *mist* upon thy *splendour*, they cannot *extinguish* it, as the *clouds* that rise from *Moors* and *Fens* may take from the Sun the aspect of mens eyes, but they cannot *deprive* it of its own *proper light*: and at length they all *vanish* away. And truly the best way to stop a lying slaunderous mouth, is to take no notice at all of such false reports as are cast upon thee; if thou wilt *Father* another mans *Bastard*, it must pass for *thine own Child*. Wherefore please not thine Enemies so much, as to make shew thou dost apprehend, that they have wronged thee; *omnis injuria est in sensu patientis*. If malice shall see it hath wrought thy vexation, and made thee

hurt

hurt thy ſelf, it hath that it wiſhed for: caſt therefore a *ſmiling* contempt upon a falſe report, let it meet thee as if a *Glaſs* did encounter a *Rock*. *Contempt* puts *ill will* out of *countenance*, makes it withdraw it ſelf, and quickly find its own Grave; whereas to take it to *heart* is to owne the *ſcandal*, and crown the revenge of the Author. And thus the *Back-biter* by *corroding* thy *reputation*, ſhall reap no better advantage than the *Serpent* in the *Fable* did, who wore away his Teeth by gnawing the File. However be ſure to give no juſt occaſion to *ill* reports of thee, and then thy credit will be *impregnable*. The Foreſt in that other Apologue, had never needed to have complained how ſhe was *cut* and *hackled*, had ſhe not *lent* out of her *own ſelf* the wood that made the *Helve* to the *Hatchet*; nor had the *Eagle* felt the *ſhaft* ſticking at her *heart*, had ſhe not afforded ſome of her *own Plumes* to the *feathering* of it: Diamonds are not to be *cut*, *engraved*, or *pierced* without ſome of their own *powder* concur to the work of the *Engraver*.

As *Arrows* or *Bullets* that are ſhot in-

to the *air* higher than our ſight, yet *touch* not *Heaven*, and as they that overthrow *Temples* do not any way hurt the *Godhead* to whom they are *conſecrated*; ſo *injuries* affixed to a *wiſe* man return without *effect*; and are to him but as *Cold* or *Heat*, *Rain* or *Hail*, the *weather* of the *world*. 'Tis *Womaniſh* not to endure *evil ſpeaking*, and therefore *King David* when he reprehended *Abiſhai* who would have had him been revenged on *Shimei* for his *curſing*, ſaid, *What have I to do with you O ye Sons of Zerviah:* he calls them from the *Mother* not the *Father*, to ſhew, that they had too much of the *Mother* in them who were too *impatient* of evil ſpeeches.

LVII. Shun *ſlothfulneſs* and *idleneſs*, man is born to labour; therefore *nulla dies ſine lineâ*, *follow* thy *Books*, *look* to thy *Grounds*, *yoke* thine *Oxen*, *follow* the *Plough*, *graft* thy *Trees*, *behold* thy *Cattel*, and deviſe with thy ſelf, how the increaſe of them may increaſe thy profit; in *Autumn* pull thine *Apples*, in *Summer* reap thy *Harveſt*, in the *Spring* trim thy *Gardens*, in *Winter* thy *Woods*: and if thou art deſirous of profit, praiſe, pleaſure,

pleaſure, or knowledge take pains, ſtudy, leave nothing unattempted. No *Garland* is given to the *Sluggard*, thou canſt not enter into the *Temple* of *Glory* and *Honour*, but through the *Temple* of *Virtue* and *Labour*: *Sloth* loſeth *time*, dulleth the *underſtanding*, nouriſheth *humours*, choketh the *brain*, and hinders *thrift*; *exerciſe* burniſheth the *mind*, without which it will eat it ſelf out by its own *ruſt*; and if the *proud* man be the Devils *Chair* of *State*, the *idle* man is his *Cuſhion*: and as the *Ox* that will not *plough* is brought to the *ſlaughter-houſe*, ſo *lazy unprofitableneſs* muſt look for its *ſlaughter-houſe* in the other world, if it take not a *Newgate* in the way here.

LVIII. Above all things (my Son) make good uſe of thy *Time*, it is a very *ſlippery* thing, and like an *handful* of fine *Sand* will *ſlip* through thy *Fingers*, though thou *graſp* it never ſo *faſt*: and whereas a man may have many of the things of this *world* at *once*, 'tis certain that he can have but *one Time*, and that's the *preſent*, the Time *paſt* is no longer thine, and the Time to *come* may never

never be thine, therefore make the *beſt advantages* that thou canſt of the *preſent* moment of *Time* for that only is thine; the *Emblem* will teach thee that Time is *bald* behind, there's no *hold faſt* there, catch it therefore by the *Forelock*, it is like a *Bird* let fly at large out of the hand which returns not, or as a *word babbled* out which cannot be *recalled*: O what would the *prodigal ſquanderers*, and the *abuſive Miſpenders* of their *pretious* Time, give, when the *final judgment* of *eternal Death* is paſſed upon them, for ſome *few grains* of that *Sand*, which ſeemed too *many* whilſt they were paſſing through their *Hour-glaſſes*. Before Time therefore deliver thee up to *Eternity*, imitate him who having a very ſhort *Leaſe-hold*, without *impeachment* of *waſte*, takes all the *advantage* he can before the approaching *Expiration* of it; he *rips* up the *ground*, *eats* up the *graſs*; *fells* down the *Timber*, *cuts* down the *Coppices*: do thou the like, ſithence thy *Time* in this *world* is *ſhort*, nay and what is more *uncertain*, *match* the *velocity* of it, with thy *celerity* in making all the *beneficial uſes* of it, for (as St. *Auguſtine* ſpeaks

ſpeaks elegantly) he only may be ſaid to be Maſter of *Time*, who in the *ſwifteſt current* of it lays ſuch *foundations* as are not *tranſitory*. Thus as Time *flyes* over thy head, thou mayeſt *plume her* of ſome of her *Feathers*, though thou canſt not *ſtop* her *flight*: and though thou canſt not *recall Time paſt*, yet thou mayeſt *redeem it*, and therefore to that end let me once more put thee in mind to *ponder* ſeriouſly the *ſhortneſs*, *ſlipperineſs*, and *uncertainty* of *Time*, and withall the *irrecoverableneſs* of it, when thou haſt let it *paſs*: that thou mayeſt *endeavour* to *make* the *beſt uſe* of it, and not to ſlip *occaſion*, it is a good *admonition* which *Seneca* gave to the *Loiterer*, *Neglecter*, and *Miſpender* of his precious Time, *Begin not then to live, when life begins to leave thee*: Or rather bear in thy mind the ſaying of that *Holy man* who (as I have read) never heard the Clock ſtrike, but he would ſay, *now I have one hour leſs to live in, and one hour more to give an account for.*

LIX. *Go* to *Bed* with the *Lamb* and *riſe* with the *Lark*; *late watching* in the *Night* breedeth ill *humours* in the body, and

and *long ſleeping* in the *morning ungodlineſs* in the mind: to riſe *betimes* will make a man *rich*, *healthy*, and *holy*: *Aſtronomers* obſerve that the moſt propitious *Planets* of all the ſeven *Sol* and *Mercury* leave us at *night*, and return to ſhine upon us in the *mornings*; which myſtically intimates unto us that then our *wits* and *knowledge* are *quickeſt* and *cleareſt*, and that it is the *fitteſt Time* for the *diſpatch* of all *buſineſs*, and *humane Affairs*; which *Tuſſer* in his Book of good Husbandry thus plainly expreſſeth,

Some work in the morning may trimly be done,
That all the day after may hardly be won.

Mounſieur Villeroy the great *French Stateſman* wiſhed his *Son*, alway to *diſpatch buſineſs in the morning*, as if he were ſure *to loſe his opportunity in the Afternoon*. *Apollonius* coming very *early* in the morning, to *Veſpaſians Gate*, and finding him *ſtirring*, conjectured thereupon that he was worthy to *command* an *Empire*, and ſaid unto one who accom-

accompanied him, *undoubtedly this man will be an Emperour, he is ſo early a ſtirrer*: To be brief, imitate rather *Hercules* in *Zenophon*, than *Bonacius* in *Poggius*; before the *one contended* Dame *Virtue*, and Dame *Pleaſure*, both ſeeking to ſeize upon his will, but at laſt after ſome *wavering* and *debate*, he *ſubmitted* unto *Virtue* and *rejected Pleaſure*: before *Bonacius* in the ſhape likewiſe of women, came *Careſulneſs* and *Slothfulneſs*, the *former* bade him to riſe out of his *lazy* Den, and betake himſelf to ſome *work*; but Dame *Slothfulneſs* adviſed him to *lye ſtill* at his *eaſe*, and to *beware* of the *mornings cold*, and ſo while they were contending, he like a ſlothful *Ideot* remained *neutral*, continually looking when they would agree, until at length the *greater part* of the *day* was *overpaſt* to his *loſs* and *damage*. 'Tis a true ſaying, that *Beds* make *Beggars*; I would not have thee therefore follow the *common* cuſtom of many of our *Gentry*, who lye in Bed, and riſe not, till their meat be ready to be ſet on the Table, to which after they are *trick'd* and *trimm'd*, have *powdred* and *kembed* their

Peruquet,

Perruques, have *patched* their *Faces*, and *ſet* themſelves by their *Looking-glaſſes* for all day, *ſit* down to *eat* and *drink*, and then *riſe* up to *play*, or take a *Coach* to ſee a *Comedy* or *Tragedy* acted, and when that is done, to viſit in a *Maſquerado* their *Miſtreſſes*, by which they (as if God had put them into the *World* as he hath put the *Leviathan* into the *Sea*, only to take their *paſtime* therein) *idly*, *vainly*, and *unprofitably ſpend* their *pretious* time, for which they can neither give a *good* account to *God* or *themſelves*.

LX. Hate *Waſtfulneſs* and *Unthriftineſs*, for they will bring thee into *neceſſity*, and then thou muſt live like a *Drone*, if not by *wicked ſhifting*, yet by *baſe beggary*. Thrift is a great Vertue, having *diligence* to *provide* things *neceſſary truly* and *juſtly*, and *care* to *ſave* and *keep* when gotten: yet be *thrifty* without *filthy niggardneſs* and *unmercifulneſs*, but give thy *Need*, thine *Honour*, thy *Friend*, the *Church*, and the *Poor* their dues; never *exceed* thy *Income*, nay I would not have thee live up to the height of it, 'tis an *old Saw*.

If

If Youth did know what Age would crave,
Many a Penny he would ſave.

By no means *run* in *debt*, neither do thou break any thing of thy *Stock*; 'tis related of the Stone *Tirrhenus*, how that being *whole*, it *ſwimmeth*, but never ſo *little diminiſhed*, it *ſinketh* to the *bottom*; ſo he who keeps his ſtock *full* is ever *aſloat*, but *waſting* of his *ſtore*, by degrees becometh *Bankrupt*; neither let thy *liberality* exceed thine *ability*; he that giveth beyond his *power* is *prodigal*, he that giveth in *meaſure* is *liberal*, he that giveth *nothing* at all is a *Niggard*. Follow not the example of thoſe *young Gentlemen*, who coming to their *Wealth* before they come to their *Wits*, run beyond the *Conſtable*, and live without *compaſs*, making their own *Hands* their *Executors*, their own *Eyes* their *Overſeers*, and all their *Purchaſes* with *Dedimus* and *Conceſſimus*.

LXI. Enter not into *Bonds*, no not for thy *beſt Friends*. King *Solomon*, who in his time was the *wiſeſt* man in the *World*, tells us, that *he that hateth ſureti-*

ſhip is ſure. He that *obliges* himſelf to pay another mans *Debt*, takes the *ſhackles* from his *Feet*, and claps them on upon his *own*; it is as rare to ſee a *rich Surety* as a *black Swan*: and he that *endeth* to *all* that will *borrow*, ſheweth *great good will*, but *little wit.* If thou lend a round *Sum* of Money be ſure to have either a *Leaſe* or a *Mortgage* of *Land* made over, or two or three *good Sureties* bound to thee for it: either of theſe, and eſpecially the *two firſt* are *good Gages* to borrow by.

LXII. Entertain ſuch *men* as ſhall be *truſty*; for if thou keep a *Wolf* within thy doors to do *miſchief*, or a *Fox* to work *craft* and *ſubtilty*, thou ſhalt find it as perillous, as if in thy *Barn* thou ſhouldſt maintain *Rats*, and in thy *Ground Moles.*

Let thy *Maidens* be ſuch as ſeem readier to take *pains* than ſollow *pleaſure*, willinger to *dreſs* up their *Houſe* than their *heads*, not ſo *fine-fingered* as to call for a *Lute*, when they ſhould uſe a *Diſtaff*, not ſo *dainty-mouth'd* as that their ſilken Throats ſhould ſwallow no *Packthread.*

Chuſe

Chuſe ſuch *Servants* as ſhall be willing to learn whatſoever is neceſſary, *faithful* in performing whatſoever is their duty, *careful* in ſeeking all *honeſt* means to profit thee, and *ſilent* in *Tongue*, in not revealing abroad what thou doſt at home, and in not replying to, or contradicting of what thou commandeſt them to do; never *endure* thoſe that will *anſwer* again, when they are *reproved* by thee for the neglect of their *Duty*; eſpecially take care that they be *ſeaſoned* with the *fear* of *God*. He that entertains one addicted to *Lyes*, entertains a *Thief*; and he that admits a *common Swearer* or a *debauch'd perſon* into the *bowels* of his *Family*, admits a *Jonah* that may *ſink* his *Ship*.

Make not thy *Servants* too *familiar* with thee, for that will in the end bring thee into *contempt* with them; it hath been ever obſerved, that *gentle* and *clement Princes* have more *rebellious Subjects* than thoſe that are *rough* and *fierce*, that *loving* and *indulgent Parents* more *ungracious Children* than thoſe who are *rigid* and *auſtere*, and that *ſoft* and *mild Maſters* more *diſobedient Servants* than

thoſe that are *harſh* and *ſevere.*

Amongſt other things (my Son) if thou haſt a *regard* to *Thrift*, *keep no more Cats than will kill Mice*; my meaning is, retain not *more* Servants in thy *Family* than are for thy *profit* or *advantage*; a *long Retinue* may make thy *State* the *greater*, but it will make thine *Eſtate* the leſs; the *length* of the *Peacocks Train* makes his *Wings* the *ſhorter.*

LXIII. There are ſome that will not *tap* their *Beer* till it be *ſowre*, nor *cut* their *Bread* and *Cheeſe* till it be *mouldy*, or their *Meat* till it be *foiſty*; ſome again will *cobble* their *Shoos*, till, like *Theſeus* his *Ship*, none of the *firſt Materials* of them remain; ſome will *drive* into them ſo many *Hob-nails* and *Sparabils*, as they may be *rather* ſaid to be *ſhod* like *Horſes* than *ſhooed* like *Men*; ſome will burn only *Ruſh* or *Piſſing Candles*, and all this but to *eke out* their *Store*, and others rather than they will be at the *Charge* of a *Quarrel* or *Pane* of *Glaſs*, will ſtop the hole in their *Windows* with an old *Stockin* or a *Wad* of *Straw*; nay I have heard of an *old Woman*, who would commonly ſit *bare-breech'd* to ſave her

Petti-

Petticoats: all which are to be *abhorred*, because they do not so much express any *good Husbandry* and *Thrift* as *base Sordidness* and *Niggardize*. These and the like *petty Arts* leave to those *covetous Misers*, who *heap* up *Riches* for they know not *whom*.

LXIV. Be not hasty to *marry*, it is better to have *one Plow going* than *two Cradles*, and more profit to have a *Barn* filled than a *Bed*. We are told in *holy Writ*, that it is *better* not to *marry*, but withal we are told *there* also, that it is *better* to *marry* than to *burn*. It is not unlikely that those persons that *live* and *dye pure* and *unspotted Virgins*, shall sit in *Heaven* next to the *Martyrs*, and wear *Crowns* as *they* do, whilst such as are *married* and *live Chastly* in that *state* and *condition* of *life*, shall wear *Coronets* only; but a *pure* and *unspotted Virginity* is very *rarely* attained among Men and Women, whose *half* of themselves consists of *flesh* and *blood*; and therefore if thou canst not live *chastly* in a *single life* make use of the remedy, which *God* hath *prescribed* thee, and that is *Marriage*, which is an *honourable estate*

amongſt all men: but yet if thou muſt *needs* marry, be ſure to chuſe *ſuch a Wife* as may bring with her ſuch *advantages* to thee, as may at leaſt *counter-ballance* all the *inconveniences* of a *married life*; for many leap, like the *Mouſe* in the *Fable*, into the *Braſs-pan*, without conſidering at all ſuch *inconveniences*, and afterwards would fain *leap out again*, but cannot. And truly (my Son) if a man well *ponder before-hand* the *continual cares* and *fears*, and the *frequent jars* and *diſcontents*, which *Man* and *Wife ſuffer* under, he will diſcover, that *Matrimony*, like the *Medicine* preſcribed for the diſeaſe commonly called the *Squinzy*, hath as much *Album Græcum* as *Honey* in it: and thus *thou* mayſt perceive my *great love* to *thee*, in preferring the *peace* and *quietneſs* of thy *life* before the *propagating* of my *Name* and *Poſterity*; nevertheleſs in *this Matter* I leave thee to thine own *liberty* and *diſcretion*.

But becauſe by thy *ſanguine* and *debonaire Complexion* I forbode, that thine *inclinations* will tend to a *married* life, I would have thee obſerve theſe *Inſtructions* in the *choice* of *her* whom thou

art

art minded to make thy *Bed-fellow*. Chuſe ſuch a one as may be more *commended* for her *Vertues* than her *Beauty*; a good *Huſwife* is a great *Patrimony*, and ſhe is moſt *honourable* who is moſt *chaſt*. In thy choice and election mark theſe four,

P's { *Piety*, *Parentage*, *Proportion*, *Portion*. }

The firſt P. is *Piety*: ſee in the firſt place that ſhe be *piouſly* brought up in the *fear* of *God*, well *educated*, of *civil* and *modeſt Deportment* and *Behaviour*, avoid her that is *fantaſtical*, for ſhe will ſtill be *hurrying* thee up to *London*; or that is *ambitious*, to be taken for a *Wit*, for it is more than an *even lay* but ſhe will attempt to make thee a *Fool*; nor chuſe her the *rather*, becauſe like a pretty *Parakeeto*, ſhe can ſpeak a little *French* or *Italian*, for one *Tongue* is enough in conſcience for a *Woman*; or becauſe ſhe is *Poetically given*, and can make a good *Verſe*, for it would be much better that ſhe were able to make thee a good *Pudding*.

But note this, that though I would have her whom thou wouldſt *mate with* to be *pious*, I would not have her to be *preciſe*; for it is commonly found, that thoſe Women are moſt *Heart hollow*, who are moſt *Lip-holy*, and ſuch a one will *nibble* thine *Eſtate* worſe than the *Rats* will thy *Holland* or thy *Chedder Cheeſe*, by ſtealing out of it large contributions to the *Bartholomew Martyrs*.

The ſecond P. is *Parentage*: ſee that ſhe come of *good* and *honeſt Parentage*, and ſuch as are of a good *Repute* in their *Country*; a good *Wife* can hardly be choſen out of a *wicked* and *irreligious* Family; a man cannot expect to gather *Grapes* from *Thorns*, or *Figs* from *Thiſtles*.: If the *Spring-head* be *poyſoned*, ſo will the *Streams*; it is a *Rabbinical* Proverb, *Take not a Wife out of that Family wherein there is a Publican, for ſuch are all Publicans*. If thou deſireſt to be the *Sire* of an *happy* Son, or the *Father* of a *fortunate* Child, abſtain from thoſe *Women* that are either *baſe* of *Birth*, or *bare* of *Honeſty*.

The third P. to be obſerved in the chuſing of a Wife, is *Proportion*; let the

Woman

Woman thou ſhalt pitch upon be built up with *comely parts* and *Features*. *Love* ever firſt enters in at the *Eye*, and to keep it *warm* and *alive*; it is fit that Member ſhould be *pleaſed*. When one aſked a very *homely* Woman her name, ſhe told him it was *Rebecca*, upon which he replied, I thought your name had been *Aſarabecca*, for I can hardly behold you without ridding of my ſtomach: have a care therefore, notwithſtanding all other *advantages*, that thou *match* not with ſuch a one as will ſooner make thee *Stomach-ſick* than *Love-ſick*; and be not of *Nat. Feeld*, the *Player's* humour, who vowed, that if the *old Woman* that *crawled* upon her *tail* at *Holborn-Bridge*, had a thouſand pound for her *Portion*, he would *marry* her and *adorn* her *Breech* with a *French Velvet Hood*. Neither for *gain* or *lucre* ſake *marry* ſome rich but very old *Widow*, leſt when ſhe *kiſſes* thee ſhe drop her *Teeth* (if ſhe have any) into thy *mouth*; but perhaps thou mayſt *hope* that thou ſhalt *outlive* her, but this is juſt as if a man ſhould *hang* himſelf, in hope that ſome body or other may come before he be *dead*, and cut the *Rope*.

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The fourth and laſt P. is *Portion*, and this thou muſt look after, that in *tying* thy ſelf faſt, thou doſt not *undo* thy ſelf; in thy *Match* thou muſt reſpect the *mending* of thine *Eſtate* and *Fortunes*; other things may *help* and be an *Appendix*, but 'tis *Wealth* muſt be the *ſubſtance*, without which never expect to eat thy *Bread* without *Gravel* in it, and if *Griſt* be wanting, the *Mill-ſtones* will quickly ſet the Mill on *fire*. When thou art *married*, if thy Wife in the firſt month *chide* and *chafe*, thou muſt hear without *reply*, and endure with *patience*; for they that cannot ſuffer the *wranglings* of *young* married Women, are not unlike to thoſe, that taſting the *Grape* to be *ſowre* before it be *ripe*, leave to gather it, when it is; or to thoſe, who being *ſtung* with the *Bee* forſake the *Honey*; or elſe to thoſe, who will pull off the *Heads* of their *Poultry*, becauſe they will ſometimes *cackle*; though for the ſake of the *Eggs* they lay, they ſhould (as *Socrates* did with his *Zantippe*) bear the more with them. *Fair means* will do more with *crabbed Natures* than *force*, as the *Sun* in the *Fable*, by *fairly ſhining* on

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the *Traveller* made him lay aſide his *Cloak*, whereas the *ruffling wind* made him *gird* it the *faſter* about him. In like manner, if the *Husband* thinks to make his *Woman* the more *tractable*, and to *bow* to him by *force*, he ſhall find her *Joynts* to be but the *ſtiffer* ſtill; but mild *words*, gentle *perſwaſions*, good *counſel*, and fair *intreaties*, like *Nerve Oyl*, will *ſupple* them. *Muſical Inſtruments*, the *ſoftlier* they are *touched*, the *ſweeter* they *ſound*. A *Wife*, like a *mettleſom Horſe*, will be *ſtark mad*, if *reined* in too *hard*, but with a *gentle curb* ſhe will bear a *white mouth*. If a Huſband will after an *unmanly* manner *fight* with his Wife, and *beat* her *Ribs*, if ſhe have not the more *Grace*, 'tis the way to make her *break* his *Forehead*. And further I muſt tell thee, that the *fallings out* of *Man* and *Wife* betwixt themſelves, are like the *breakings* of each others *bones*, there is no *reſt* or *eaſe* till they be *ſet* and *compoſed* again. If the *croſs Husband* wreſt one way, and the *croſs-grained Wife* another, they both together as it were *twiſt* a *Rope* to *hang* themſelves. Indeed *Marriage* is either an *Heaven* or an *Hell* upon Earth; where

there

there is *Love* and *Unity*, there it is an *Heaven*; where *Jars* and *Diſcontents*, there it is an *Hell*. All therefore who deſire in that eſtate and condition of life to make themſelves *happy*, muſt *mutually* be *good* and *kind* to each other; for as a good *Jack* makes a good *Jill*, ſo a good *Jill* makes a good *Jack*.

Be not too *imperious* over thy *Wife*; for that will make her to *hate* thee: neither be too *fond* and *uxorious*, for that will make her to *diſdain* thee: let her neither be thy *Slave* nor thy *Sovereign*, neither *tread* her under thy *foot*, nor *ſet* her upon thy *head*. God made Woman at firſt of a Rib, which is placed between both.

In the *Government* of thy *Houſhold* uſe her *hands* as well as thine own *eyes*; for good *Husbandry* and *Huſwifry* conſiſts as well in *ſetling* of things, as in *looking* to them; if thou rule in the *Hall* or *Parlour*, let her rule in the *Kitchin* and *Bed-Chamber*. To be ſhort, let the *Keys* hang at her *Girdle*, but the *Purſe* at thine *own*: ſo ſhalt thou know what thou doſt *ſpend*, and how ſhe can *ſpare*; yet do not *penurionſly* keep her too *bare* of *money*,

ney, but let thy *Hen* peck at thy *Barn-door*, though thou ſet her not to *pick* at the whole *heap*.

Above all things when thou art married, avoid *Jealouſie*; a mans *miſtruſt* that his *Wife* is *diſhoneſt*, may but the ſooner make her *ſo*: and truly it is either *needleſs* or *bootleſs* to do ſo; it is not the *Italian* Lock, nor the cloſe *Mewings* of her up like a *Haggard* that will ſecure her *Chaſtity*, who is addicted to *Wantonneſs*; if *Paſiphae* cannot have the *company* of a *man*, ſhe will be *bull'd* and admit a *Bull*; and an ugly *Dwarf*, [illegible] more than a *Cubit high*, if ſhe cannot have an *handſom proper man*, ſhall ſerve the turn of the *Luſcivious Queen* (*Queen* I ſhould have ſaid) of whom the Poet *Arioſto* makes mention: For if a Woman be *modeſt* no *gold* will, like *Danae*, corrupt her; and if ſhe be *immodeſt*, nor *grief* nor *care* will amend her. *Jealouſie* is a *fire* to which every thing adds *fuel*: if a *jealous* mans Wife *frown*, he ſtraight conjectures, either it is, becauſe ſhe *hates* him, or *loves* others *better*; if ſhe *ſmile*, it is becauſe ſhe hath had *ſucceſs* in her *Love*, or it is to *entice* another to *love* her;

if

if ſhe turns aſide her *head* from any man, he thinks that ſhe only *diſſembles*; if ſhe caſt an *eye* upon him, he thinks ſhe *courts* him, and then, like a man poſſeſt with a *Frenzy*, he *ſtamps* and *ſtares*, and *tears* his *hair* from his *head*, and crys out, that *neither fire in the Straw*, *nor love in a Woman's looks can be hid.* Thus he watcheth over every *geſture* and *behaviour* of his *Conſort*, as a *Cat* watcheth over a *Mouſe*, and ſeeks for that he would not find; like him that goes to the *Houſe of Office* in the dark feeling about the *Seat*, for that which he is afraid to meet with.

LXV. *Eat not thine own Heart*, that is, do not vex thy ſelf with *thine own inward thoughts*, neither lay the *load* of ſuch things as *grieve* thee upon thine own *ſelf*; *fire* pent in burns the more *furiouſly*, and *Bottles* too cloſe cork't up, often fly all in *pieces*, by the *ſtrength* of the *Spirits* with which they are *filled*; for as thoſe *Wounds* are moſt *dangerous* that *bleed inward*, ſo are thoſe *griefs* which are *too cloſely concealed*: However *keep* thy miſhaps *ſecret* from thine *Enemy*, that he may not *rejoyce* at them,

but *reveal* them to thy ſincere *Friend*, that he may *pity*, *adviſe*, and *help* thee, if he can, or at leaſt may bear a *part* with thee: *Burdens* divided are eaſily *born*. Thoſe that want *true Friends*, to whom they may *open* themſelves, tell their *minds*, and impart their *vexations* and *troubles*, are ſtrange *Cannibals*, for they eat their own hearts.

LXVI. Have therefore with *Pylades* an *Oreſtes*, with *Damon* a *Pythias*, ſome faithful *Friend* to whom thou maiſt impart thy *griefs* and *joys*, thy *fears* and *hopes*, thy *ſuſpicions* and *counſels*, thy *intentions* and *affairs*, and whatſoever lyeth *hard* upon thy *heart*. *Two faſt Friends are like Mill-ſtones which are never ſingly made uſe of but by couples, and each ſtandeth in need of the others help for the performance of the work whereunto they are ordained.* Yet take good heed with whom thou doſt *ſhake hands* and *contract friendſhip*; *try* the man thou meaneſt to *truſt*, leſt ſhining like the *Carbuncle*, as if he had *fire*, he be found when he is *proved* to be as *cold* as *Ice*. A wiſe *Souldier* will try the proof of his *Armour* before he *gird* it about him. Learn out therefore

(before

(before thou take a friend into thy bo-ſom) how he hath dealt with *others* with whom he hath *contracted friendſhip*; for look how he hath ſerved *them*, ſo will he likewiſe deal with *thee*: and try him before thou haſt *need* of him, ſo ſhalt thou find what his readineſs will be, to ſerve thee when *neceſſity* requires his help. When thou haſt gotten a *true Friend*, be ſure to *keep* him, be *faithful* to him, and *contented* with him; it is not a *Paradox* to ſay, *He that hath many Friends hath none*; for *true* Friends are like *Turtles*, which go by *pairs*, not like *Starlings*, which fly in *flocks*.

LXVII. Keep thy *Secrets*, if they be of any great *moment* to thy ſelf; but be ſure, if thou impart them, let it be to none but thy faithful Friend; remember that whatever *three* perſons know, it commonly then *ceaſeth* to be any longer a *Secret*: imitate the *Reſervation* of that wiſe *Roman*, who profeſſed, that if he thought his *Shirt* did know his *Secrets*, he would *burn* it. He that tells his *Errand* to every one he meets, is a *babbling Fool*; and he that diſcovers unto others his *intentions* before-hand,

courts

courts his own *diſappointment*: And as I would not have thee to *diſcover* thine *own* ſecrets, ſo neither would I have thee to be *curious* and *inquiſitive* into the ſecrets of *others*; leſt thou be put off with a *ſlur*, as the *Country-man* in *Plutarch*, put *him off*, who inquired what he carried *ſo cloſe* in his *Basket*, ſaying; *Friend, if you might know what it is, I ſhould not carry it ſo cloſe covered as it is.* Or as that *General* ſlighted the *curioſity* of his *Lieutenant General*, who came to know *when* and *whither* they ſhould *march*, ſaying, *Sir, when the Trumpet ſounds you ſhall know.*

But above all, in this *matter* be cautious, that you truſt not a *Womans* breaſt with ſuch *ſecrets* as thou wouldſt have *no* man *know*; for, like *Sieves*, they are *rimarum plenæ*, and can *hold* nothing that is *poured* into them; and their *mouths* can no more *hold long* a *ſecret*, than they can a *ſpoonful* of *ſcalding Cuſtard*. All that may be ſaid, to *excuſe* a mans *folly* in this particular is, that we may venture to tell them our ſecrets, becauſe no *wiſe* man will imagine, that he may find them *there* repoſited, unleſs it be by ſome

very *Fool*. The Story of *Papirius Prætextatus* will come in here very *pat* to our *purpose*, who being but a *young Boy*, went along with his *Father* into the *Senate-house*, where many *weighty* matters were *debated*, from whence when he came *home*, his *Mother* (being very *curious* and *inquisitive*) took him aside *privately*, and questioned him what was *said* and *done there*, the *Youth*, *ultra ætatem sapiens*, being *wise* and *discreet* beyond his *years*, to *elude* her *curiosity*, and to keep from her the *Secrets* of *State*, told her, that the *Senate* had *concluded*, that every *man* should have *two Wives*; upon this she *gathered* the *Roman* Matrons *together*, and told them what her Son had told her; who all *unanimously* went *presently* to the *Senate*, and *petitioned* them, that since they had *decreed*, that every *man* should have two Wives, that they would also make a *second Decree*, that every *Woman* should have *two Husbands*: the Senate greatly marvelled at this sudden coming of the Women and their words, till at length understanding how it was, they highly admired and commended the Boy for his *wit* and *secrecy*; and to

honour

honour him the *more*, admitted him (though but a Child) to be a *Member* of the *Houſe*. It ſeems (though he was but a *green Youth*) that he had imbibed this *Principle* (though I believe it was not from his *Mothers* milk) that there is neither *ſafety* nor *wiſdom* in it, for a man to *intruſt* a *Woman* with thoſe *privacies*, which are of any great *importance*, and require ſuch *ſecrecy*, as is not to be *found* or *expected* amongſt *tatling Goſſips*.

LXVIII. *Envy* no mans *Purſe* or *Eſtate*, becauſe it is *richer* than *thine*; the *envious* man doth *murder* himſelf; for *envy* conſumeth the *heart* wherein it is nouriſhed, as the *Moth* doth the *Garment* whereof and wherein it was *bred*. Not like the *Maid Avicen* ſpeaks of, who *feeding* her ſelf with *poyſon*, was nevertheleſs very *healthful*, but yet *infected* others with her *venemous* breath: But the envious man may be compared to the *poyſonous Amphisbæna*, which inſtead of *hurting* others, *bites* and *tears* her ſelf; who ſuffers his indignation at other mens good, like the *Fox* which the *Lacedemonian* Boy ſtole and hid under his Coat;

to *gnaw out* his own *bowels*. But it is enough to *discountenance* this *Vice*, that in the Gospel the *Devil* himself is called the *envious Man*.

LXIX. As I would have thee shun *Envy*, so likewise be thou sure to avoid *malice* and *hatred*, he that *hates* another man is the *Patient*, he that is *hated* is the *Agent*, contrary to the *sound* of the *words*; for the *Hater* is in *torment*, the *Hated* in ease: so that nothing in this World is so much to be *hated* as *hate* it self.

LXX. Take heed of being *vindicative*; for this as an *Impostume* breaking forth, commonly *strangles* and *choaks* a man with his own *blood*: the *Bee* might keep her *sting* still, and not live like a *Drone*, did she not in her *anger* imploy it to *envenom* the flesh of him that puts her from him. It is safer to *forget* an injury or *smother* it, than to go about to *avenge* it, if it were for nothing but this, yet this were *punishment* enough, that when thou goest about to avenge thy self upon any man, all shall be sure to be *laid open* in *Choler* that can be *remembered*, and his *Tongue* shall cast all thy faults

faults in thy *teeth*. If he were a *Friend* that offended thee (saith *Seneca*) he did that he *meant* not; if an *Enemy*, he did but what he well might be *expected* to have *done*. If a *wise man* wrong thee, *endure* him; if a *Fool*, *forgive* him. Be not so foolish as to waste time in the pursuit of an *Ignis Fatuus*, which *burns* only to *light* thee to some *Bog* or *Precipice*: yet because thou mayst say that *forbearance* will make men *presumptuous*, and a *second wrong* is *provoked* by *digesting* the *first*, therefore I answer, thou mayst revenge wrong, but not by *violence*, but by *Law*.

LXXI. Yet avoid going to *Law* as much as *possibly* thou canst; for be thy Cause never so *good*, thou mayst nevertheless not only *fear* the *packing* and *embracing* of the *Jury*, the *suborning* of *false Witnesses*, the *bribing* of the *Judge*, and those that are of *Counsel* with thee, but also the *quickness* of the *Wit*, the *subtilty* of the *Rhetorick*, and the *volubility* of the *Tongue* of those that are *fee'd* to *plead* against thee. There was a *Lawyer* that *injuriously* kept a poor mans *Cow* from him, wherefore he went

immediately and *complained* to the *King*, who having heard his complaint, told him, that he would hear what the *other* could *say* to the *matter*, nay then, said the poor man, *If you hear him speak, I shall surely lose my Cow*; for he thought that the *smooth* Speeches and *eloquent* Rhetorick of his *Adversary* would *effascinate* the *Kings ears*, and lead him which way he pleased. To this our purpose, it is worthy the observation, which *Socrates* said before the *Judges* in his own *Defence*, touching his Accusers, *My Lords* (saith he) *I know not how you have been affected with mine Accusers Eloquence while you heard them speak; for my own part I assure you, that I whom it toucheth most, was almost drawn to believe, that all they said, though against my self was true, when they scarcely uttered one word of truth.*

Avoid therefore I say once more, the *waging* of *Law*, especially I would not have thee go to the *Lawyer* for every *toy* or *trifle*; for that will be to make him *Rich*, and thy self a *Beggar*. An *honest* Atturney gave an intimate Friend of his that had *commenced* a *Suit* at *Law* against

againſt another, this counſel (and truly he deſerved a good *Fee* for it) *Make an end with the Lawyers, before they make an end of thee.* The *Courts* of the *Law* (ſaith my Lord *Verulam* in his *Eſſays*) are like thoſe *Bramble-buſhes, whereunto while the ſheep fly for defence and ſuccour, they are ſure to loſe part of their Fleeces.* There is an *old Story*, that a *blind* man and a *lame* man went to travel together by the Sea ſide, the *lame* man who was carried on the *blind mans ſhoulders* eſpyed an *Oyſter*, which he claimed becauſe he *eſpyed* it, the other *claimed* his *ſhare*, becauſe he *carried* him to the *place* where he found it, the *caſe* being *doubtful*, they *referred* it to the next man they met, who in the *debating* of the *matter* eat the *Oyſter*, and gave them the *ſhells*. Thus it fareth with many who go to *Law*, the *Lawyers* eat the *fiſh*, and give them the *ſhells*, that is, they *bleed* their *Purſes*, and that in a little time cures the *heat* of their *contentions* as *Phlebotomy* cures *Fevers* and *Inflammations*. Yet I would not have thee *loſe* thy *Right*, nor ſuffer thy ſelf to be *fooled*, *wronged*, and *cheated*, nor to let every *Carrion* Crow ride

upon thy *back* and *pick* out thine *eyes*: and to the end thou thy ſelf mayſt not run into the *lapſe* of the *Law*, I adviſe thee to live *honeſtly*, to *treſpaſs* no man *wilfully*, and to *render* every man his due *careſully*.

LXXII. It well becomes a *Gentleman* to make ſome *inſpection* into the *Laws* of the *Land*, which I adviſe thee to do; that if thou bee'ſt *commiſſionated* to be in thy *Country* a *Juſtice* of the *Peace*, all thy *wit* to manage that *Office* may not lye only in the *Skull* of thy *Clark*: For as one of our *modern Poets* ſaith, *It is the Clark many times that makes the Juſtice of the Peace.* Many without ſkill in this particular, have run into very dangerous *Premunires*; but beſides this will make thee know, how to ſecure thy Eſtate againſt thoſe who may endeavour to pick a hole in it; *He had need* (we ſay) *of a long Spoon that eats with the Devil.* And yet further, this will diſcover to thee the *knavery* or *honeſty* of thy *Lawyer* in the *managery* of thy *Law-ſuits*, in caſe thou be ſo unhappy as to be *involved* in any. But I would not have thee to *ſtudy* the *Quirks* of the

Law,

Law, for this may induce thee for thine *advantage* to be a *Knave*; unleſs thou ſtudy them meerly to *ſecure* and *defend* thy ſelf from *them*. Briefly, ſtudy to attain ſo much *knowledge* in the *Law* as may ſufficiently *inform* thee of thine own *Right*, but not ſo much as to make thee *quarrelſom* and *contentious* with thy *Neighbour* or *Parſon*; for this were to put a *Sword* into a *Mad-mans* hand. It is great pity, that it is ſo true, which once I heard a *wiſe man* ſay, *That a good Lawyer is very ſeldom a good Neighbour.*

LXXIII. Avoid *Duels*; there are ſome whoſe *fingers* itch to be dipt in *blood*: and as among *contentious men* it is but a *word* and a *writ*, ſo among *ſwaggering Hectors* it is but a *word* and a *wound*. But thou wilt ſay, I think it a *ſtain* to my *Credit*, and a *diſgrace* to my *Name*, if I ſhall not anſwer him, who having *abuſed* me in *words*, hath ſent me the *length* of his *Sword*, and from whom I have received a *proud Challenge*: to this I reply, Wilt thou ſhew ſuch a *baſe eſteem* of thy *ſelf*, and ſet ſo low a rate on thy *life*, as to ſtake it for a *Brawl* and a few *raſh words* of an *Enemy*, and

yet

yet wouldſt be highly eſteemed of others? In ſuch a caſe be not troubled with a frivolous report of Diſhonour, rather be *prodigal* of thy *Reputation* than thy *life*; run not wilfully into an *Aceldama*, into the *Grave*, into *Hell* to be counted *valorous*, care not ſo much for the *ſhame* of the *world* as the *danger* of thy *body* and *ſoul*. Men of *great Valour* have rejected *Challenges*, which have proceeded from thoſe who have had more *heart* than *brain*, more *head* than *wit*, and that without any *blemiſh* at all to their *Credit*. When *Anthony* challenged *Auguſtus*, he anſwered, That if *Anthony* were *weary* of *life*, there were ways *enough* to *death* beſides *Duelling*. But ſay, ſome will call thee a *Coward*, yet fear not *ſhame* ſo much as *ſin*: thou haſt but one *body*, do not *adventure* it upon the *Sword* of an *Enemy*, but one *ſoul*, do not *adventure* it upon the *Sword* of *God*. Love a good Name, but yet as an *Handmaid* of *Vertue*; *woo* and *court* common Fame no further than it follows upon *honeſt courſes* and *vertuous actions*, and think thy ſelf but *baſe*, if thou ſhouldſt *depend* upon *vulgar breath*, which

which is *commonly* none of the *ſweeteſt*. It is as great a Symptom of a *crazy Reputation*, as it is of a *crazy body*, to be too *impatient* upon every *ſlight* touch. And truly (methinks) it is *ſtrange*, that men ſhould ſo *eagerly* purſue *Honour*, and ſo *hotly court* her, as to *vindicate* her upon any man, who ſhould but *touch* her, though never ſo *ſlightly*, with the *hazard* both of *body* and *ſoul*. Whilſt in their *impious* and *inhumane Duels* they make themſelves, if they ſurvive their *Antagoniſts*, either liable to be *hanged* by the *Laws* of *men*, or to be *damn'd* by the *Laws* of *God*: or finally liable to *both*, if *God* ſhew not more mercy to *them*, than they did to their *Brethren*, whoſe *blood* they *ſpilt* in ſome *vain*, or perhaps *drunken* Brabble. But let them paſs as *dangerous* men to be *converſed* withal, only 'twere *good* men would hearken to *Gonſalvo*, that famous Commander, who was wont to ſay, that *a Gentlemans honour ſhould be* de telâ craſſiore, *of a ſtronger warp or web, than that every ſlight thing ſhould catch in it, and be thought able to break it.* Think beſides the *bloody fact* being once *committed*, of thoſe *terrours* which will

will (if thou haſt any *Grace* left in thee) dog thy *Conſcience* with the *frightful Viſions* of thy *murthered Friend*; and think moreover, how together with *him* thou haſt *murdered* (unleſs thou canſt procure a *pardon*) thy poor *Children*, and *undone* thy whole *Family*; and laid ſuch a *blemiſh* upon thy *poſterity* after thee, as peradventure ſhall never be *blotted out* again, the *ſtain* being laid ſo *deep* in *blood*.

LXXIV. Be not too *ventrous* in *expoſing* thy ſelf, like a *Knight Errand*, to *needneſs dangers*; 'tis an *unhappy* Proverb, *He that courts perils ſhall dye the Devils Martyr*. I have heard that in our laſt Civil Wars, a young *Cavaliero* being well mounted, ſtarted out to pickeer with another of the Enemies ſide and *killed* him, and returning in a *vain glorious* manner to his *Company*, Prince *Rupert*, who then *commanded* that *Party*, and was a *Spectator* of his *Bravery*, aſked him this Queſtion, Sir, pray reſolve me, whether you are an elder or a younger Brother? who replying, that he was an *elder* Brother, the *Prince* told him, *That he had then that day ſhewed his younger*

Brother

Brother fair play for it. And what got my Gallant by this, but inſtead of the *applauſe* he *expected*, the *eſtimation* of being *Fool Hardy*, rather than *truly valiant.* As I would not have thee *kneel* with the *Camel* to take up a *burden*, under which thou canſt not riſe again, ſo with the *Elephant*, I would have thee, like a *ſtout* man, to bear a *Caſtle*, if it be laid upon thy *back.* There is a time for the *tolerancy* of a mans *croſſes*; and therefore neither like the *wild Beaſt* bred in a *cold* Climat, *run* from the *fire*, nor like a *Moth*, *flittering* about the *Candle*, *run* into it.

LXXV. Come not *preſumptuouſly* into *places* where ſome are *contagiouſly* ſick, leſt thou come *untimely* to thy *Grave:* come not within the liſts of deſtruction, he that would not *fall* into the *pit*, muſt not *approach* the *brink.* Likewiſe beſtow *coſt*, as long as thou mayſt, to *continue* thy *life*, by *upholding* and *repairing* thy *Cottage* of *clay.* It is againſt the *courſe* of *Nature*, and a way to *tempt* the very *God* of Nature to *deſtroy* thee, wilfully to *hinder* thy *health*, or not to ſeek *means* to preſerve it. *God* ſendeth ſeveral

veral *Diſeaſes*, and hath appointed ſeveral *Medicines* as *Remedies* to encounter them: therefore honour the *Phyſician*, and with King *Hezekiah*, lay a *plaiſter* upon the *Boil*, ſay not mans life hath a *period*, as the *Sea* hath its *bounds*, beyond which it cannot *paſs*; and therefore think not like a *Turk*, that if thy *time* be not yet come, that though thou *thruſt* thy *head* into a *Cannon*, it cannot *kill* thee; for though *no man* can live *one minute* beyond the *ſet time* God hath *appointed* him to *live*, yet by *refuſing* the *due means* to *preſerve* thy ſelf, or by thy *ſins* and *debaucheries*, thou mayſt *cut* thy *days* the *ſhorter*. God that *predeſtines* the *end*, doth as well *predeſtine* the *means* tending to the attainment thereof. This the *Pſalmiſt* makes *evident*, when he tells us, *The wicked and bloodthirſty men ſhall not live out half their days*. And we may obſerve by our daily *experiences*, that men in *Feavers*, *Squinancies*, and *Pleuriſies* are preſerved many years *longer* by timely *Phlebotomy*, who without ſuch *means* would unavoidably and immediately *periſh*. To this purpoſe I have read a remarkable

Spaniſh

Spaniſh Story, and it is this: There was in *Toledo a debauched young Gentleman, ſcarce twenty years of age*, who for *Robbery* and *Murder* was condemned to *dye*, and being *hanged*, on the day of *Execution*, upon a *Gibbet*, ſuddenly there grew out of his, a little before *unfledged* Chin, a *long Beard, white* as *Snow*, which when the *Archbiſhop* of the place, coming to the *Gallows*, obſerved; he gave the *amazed* people that ſtood by this *conjecture* of ſo *ſtrange* an *Accident*, that God by this *wonderful* thing had ſhewn, that if the *young Man* had not *cut himſelf off* by his *vitious* and *abominable* courſes, he might have lived to an *extreme old age*. Say not when thy *Glaſs* is *run*, do what thou *wilt*, thou canſt ſtay no *longer*, and the *Clock* will *ſtrike* when the *Minutes* be *paſt*, neither ſay, that that which *muſt* be *ſhall* be, and let death *ſeek* thee, yet it ſhall not *find* thee, till thy *time* be *come*, and therefore away with *Phyſick*, what ſhall *means* do? For then a *Rope* upon thee, try every *Knife*, eat *Coloquintida* thy *belly full*, frequent *places*, where the Air about thee doth infect, and where the breath of *one body* is *poyſon* to

another,

another, and by the like *reaſon* thou mayſt excuſe thy *wickedneſs*, and be *deſperately* and *diſſolutely careleſs*: But in *matters* of *Hope*, where the *end* is not *known*, uſe means with *Aſa*, though thou *relye* not upon *them*; and though many times they *avail* not, yet take thou all the *faireſt ways*, of all *lawful remedies*, ſince Gods *determinations* are *concealed* from thee. And be not like thoſe *miſerable minded* men, who if they fall *ſick*, had rather *dye* a *thouſand deaths* than *pay* the *Apothecaries Bills*. Upon the Miſer in the Epigram, the *Quipp* lay *heavier* than his *Grave ſtone*, in which it was *engraven*,

Here lies Father Sparges,
Who dy'd to ſave Charges.

Some others there be, who *ſtarve* their *bodies* to make their *purſes fat*, and put their bellies into their *bags*, as the *Epicures* put their *money* into their *bellies*, reſembling a *Dog* in a *Wheel*, who *roaſts* meat for *others*, but never a *good bit* for *himſelf*. Others *warm* themſelves only with the *ſticks* of a *Crows Neſt*, and dare not

not take ſo much as a *Faggot-ſtick* out of their *Stacks* and *Piles*, which they make to *out-live* all the *Woods* in the *Country* round about them: and *hoard* their *Corn*, rather to feed *Rats* and *Mice*, than *themſelves*; ſo that they will not *afford* their own ſelves ſuch *neceſſaries* as may keep them in *good ſort*, and whereby they may *preſerve* their *lives*. Yet I would not have thee to be like thoſe, who for every *Qualm* take a *Receipt*, and cannot make two Meals, unleſs *Galen* or *Hippocrates* ſtand by their *Trenchers*; if thou doſt ſo, thy *purſe* will ever be without *money*, and thy *body* never without *diſeaſes*.

LXXVI. I would have thee to follow thy *Study*, and thoſe *Affairs* in which thou art *concerned*; yet not to ſeek ſo *immoderately* the *Wealth* of thy *Brain* or *Purſe*, as to loſe the *Health* of thy *Body*; neglect not thy *body* to accompliſh thy *mind*: when thy *weakneſs* checks thee, and thy *body* controuls thee from *aſſiduous*, *hard*, and *immoderate ſtudy*, and from *great* cares and affairs of importance, affect not ſo much *knowledge* or *wealth*, as to *debar* thy ſelf of thoſe,

things, whereby thy *health* may be *regained* or *retained*.

LXXVII. Further, I adviſe thee to *ſtudy Men* as well as *Books*; take heed of thoſe that wink with one eye, and ſee with the other, it is a Proverb worth obſervation,

He that winks with one eye, and ſees with t' other,
I will not truſt him, though he were my Brother.

Likewiſe take heed of thoſe, that have their *Beards* of *two colours*, or their *Head* of *one colour*, and their *Beard* of *another*, for they are *mark't*; and another Proverb bids us beware of thoſe, *whom God hath marked*. A mans *diſpoſition* is never better known than when he is *croſſed*, as *Proteus* never *changed ſhapes*, till *Hercules griped him*; but what a man is inward, is beſt to be diſcovered by theſe three things,

Oculis, *Loculis*, *Poculis*, by his *Eyes*, *Purſe*, *Cups*.

To

To this we may add a *fourth*, and that is *Anger*; for this *paſſion* will *lay him open*, as the *fire* burning in the *Chimney*, diſcovers all the *things* that are in the *Room*: and beſides theſe *four things*, the very *Lineaments*, *Colour*, *Complexion*, and *Habitude* of the *Body* may give us ſome *light* of the *Qualities* and *Diſpoſitions* of *Men* and *Women*, as is ſignified by theſe *Rimes*, in which the ſmall *Poet* ſpeaking firſt of Women, gives us this account.

Fair and fooliſh, little and loud,
Long and lazie, black and proud,
Fat and merry, lean and ſad,
Pale and peeviſh, red and bad.

Then for Men he gives us this Account following.

To a red man redd thy read,
To a brown man break thy bread,
At a pale man draw thy Knife,
From a black man keep thy Wife.

LXXVIII. If thou takeſt *Tobacco*, which it matters not, whether thou doſt,

or no, yet if thou takeſt it *moderately* and *Phyſically*, it may as lawfully be *taken* as well as other *things*, which God hath afforded us, for our *delight* as well as our *neceſſity*: but to take it *vainly* as *too many do*, who are never well any longer than the Pipe, like a *Turkey-Cocks ſnout*, hangs *dangling* under their *Noſes*, or to take it meerly to *paſs away* thy *pretious time*, or as a *ſalt bit* to *draw down* thy *Liquor*, or as an *help* to *diſcourſe*, is both *ridiculous* and *blame-worthy*: but beſides, this *Indian Weed* immoderately *taken*, is very *prejudicial* to the bodies *health*, it dries up the *Lungs*, it *putrifies* the *Breath*, and being of a *Narcotick* quality, it *ſtupifies* the *Brain*, and *combines* with the *Bottle*, to make a man a *very Sot*: which miſchiefs and inconveniencies, are altogether ſummed up in theſe *Rimes*, by another ſmall Poet.

Tobacco that outlandiſh Weed,
It dries the brain, and ſpoils the ſeed,
It dulls the ſpirit, it dims the ſight,
It robs a Woman of her right.

LXXIX. *Hate ingratitude* above *all things*, for nothing is more *hateful* to *God* and *Man*: no *Billings-gate Scold* can fix a *worſe name* upon thee, than to *call* thee an *ungrateful* perſon: it is worthy of remark, that *unthankfulneſs* and *unholineſs* in *ſacred Writ*, like an *Harl* of *Helliſh Hounds*, are *coupled* together: never therefore forget to be thankful to any one from whom thou haſt received a *courteſie* or *benefit*; in this thou wilt ſhew both grace and wit, for thankfulneſs for the *preſent benefits received*, makes way for *future ones*. In the *whole courſe* of *Nature*, man may read a *Lecture* of *gratitude*; *Rivers return* their *floods* into the *Ocean*, from *whence* they *derived* their *ſtreams*; the *Clouds* of *Heaven repay* the *exhalations* and *vapours*, which the *earth ſent up* to *them*, with *fruitful Flowers*; thy *Flocks* and thy *Kine recompence* the *Paſture* and *Fodder* thou affordeſt them, with their *Fleeces* and their *Milk*; and thy *Bees*, for thy *kindneſs* in *hiving* them in thy *Garden requite* thy *love*, with their *Wax* and *Honey*: and as I would not have thee be *ungrateful thy ſelf*, ſo I adviſe thee to guard

thy ſelf againſt ſuch as are ſo; for theſe like the ſavage *Bears* will be apt to *bite* the Water that *quenches* their *thirſt*. *Save a Thief from the Gallows and he will cut thy throat*: indeed there are not a *few* ſuch *Villains* to be *found* in the *world*, who are apt to return *evil* for *good*, and are not *aſhamed* to *degenerate* into ſuch *Monſters* (Monſters did I call them? I might rather have *termed* them *Devils*, who labour to *damn them* the *deepeſt*, that *ſerve* them the *moſt*) as to *hurt* or *betray* thoſe, to whom they are by *Nature*, by *Blood*, and by *kindneſſes* moſt *engaged* and *obliged*. When *King Richard* the *Third* purſued the *Duke* of *Buckingham*, to *put him to death* (for uſurping Tyrants uſe to cut down the ſtairs by which they climb up to their height) the *Duke* in his *extremity* did flye to one *Banniſter* his Servant, upon whom he had beſtowed *great Means* to *inrich* him. *Banniſter* very carefully conveyed him into a Coppice, adjoining to his *Manſion* Houſe, and there preſerved him, but within a while there is a *Proclamation* made, that whoſoever could reveal where

where the *Duke* was, if he were a *Bond-ſlave*, he ſhould be *enfranchiſed*, and made *free*; if a *Freeman*, he ſhould have a *General Pardon*, and be rewarded with a *thouſand Pounds*, hereupon *Banniſter* either for *fear* of *danger*, if he did *conceal* him, or hope of *gain*, if he did *reveal* him, *bewrayed* where his *Maſter* was, whereupon he was *apprehended* and carried to *Shrewsbury* where *King Richard* then lay, and there without *Arraignment* or any *legal proceeding*, he was in the *Market place beheaded*: Whether *Banniſter* received the *proclaimed Reward*, or *no*, is *uncertain*; King *Richard* (*loving* the *Treaſon* but *hating* the *Traytor*) ſaid (as it is reported) *that he that would be falſe to ſo good a Maſter, would never be true to any*, but certain it is, he *received* the *Reward* of a *Villain*, from *Divine Juſtice*; for himſelf was after *hanged* for *murther*, his *eldeſt Daughter* was *deflowered* by one of his *Carters*, or (as ſome ſay) *ſtrucken* with a *foul Leproſie*, his *eldeſt Son* in a deſperate *Lunacy deſtroyed* himſelf, and was found to have done ſo, by the *Coroners inqueſt*, and his *younger Son* was *drowned*

in a *ſhallow Puddle.*

LXXX. Be faithful to thy *Prince* and *Country*; and hate *Rebellion* and *Treaſon* as thou wouldſt the *Devil himſelf*, for he was the firſt *Rebel* and *Traytor* that ever was: it is but *juſt* that his *heart* ſhould be *pulled out* of his *breaſt* alive, who bears a *falſe one* to his *Prince.* Neither do thou *grumble* or *repine* at the *Taxes* and *Impoſitions* which are *laid upon* thee; for this is all thou *payeſt* to thy *Soveraign*, who, by his *good Government* and *juſt Laws* ſecures thy *Peace* and *Safety*, thy *Life* and *Liberty*, thy *Eſtate* and *Religion.* Obſerve it well, that in *all Ages* the ſin of *Rebellion* hath *conſtantly* been *attended* with one *ſwinging vengeance* or *other.* Take one remarkable inſtance of this, in *Corah*, *Dathan*, and *Abiram*, for whom the *Earth* it ſelf turned *Sexton*, and made their *Graves.* And as I would have thee according to *Chriſts injunction*, *Give unto Cæſar the things which are Cæſars*, ſo would I have thee, *Give unto God the things which are Gods.*

LXXXI. Wherefore be *juſt* in the *payment* of thy *Tithes*, for he that *Robs* the *Prieſt*, *Robs God himſelf alſo.* And

it

it will in the *end* rather *impoveriſh* than *increaſe* thine *Eſtate*: the *Rabbins* have a Proverb, and 'tis a *true* one, *Pay thy Tithes and be rich*: The *Eagle* which *ſnatched* the fleſh from the *Altar*, to carry it to his *young ones*, burnt them and his *Neſt* with a burning Coal which ſtuck to it, had a *due Reward* of his Sacriledge: above all things, meddle not with the *Lands* of the *Church*, for that will bring a *curſe* upon thoſe *lands* which I ſhall *leave* thee; to be ſure (according to Sir *Henry Spelman's* obſervation) the *third Heir ſeldom or never enjoys the ſacrilege of his Predeceſſors.*

LXXXII. Take heed by all means that thou *break* not the *Peace* of the *Church*; for *Schiſm* is but the *Handmaid* of *Rebellion*: The better therefore to *preſerve* that, keep thy *private Opinions* in matters of *Religion* to thy ſelf, if they be *contrary* to the *eſtabliſhed diſcipline* of the *Church*. It is better thou didſt never wear a *Shirt* upon thy back, than thou ſhouldſt *quarrel* at *anothers decent wearing* of a *Surplice*; this is but *tithing of Mint* and *Cummin, and neglecting the weighty matters of Gods Laws*: 'Tis

'Tis a bad matter to *break* the Kings *Peace*, but 'tis a *worſe* to break the Peace of *God*.

LXXXIII. My Son, ſince *I* by mine own *induſtry*, and *God* by his *Providence*, has provided for thee a fair *Eſtate*, forget not to be *charitable* to the *poor*, it is a *goodlier* ſight to ſee the *Poor* ſtanding at a *rich mans Gate* than the *Porter*: and therefore as thou takeſt care to feed thy *Hounds* without doors, and to cloath thy *naked Walls* within with *Tapeſtry* and *Cloth* of *Arras*, ſo much more would I have thee to be careful, to *fill* the *bellies* of the *hungry*, and clothe the *backs* of the *naked*, that they periſh not with hunger and cold: for as *thou* takeſt *notice* of thy *comings* in, ſo *God aſſuredly* takes *notice* of thy layings out; to whom thou muſt one day give a *ſevere Account*, for every *idle Penny*, that thou haſt *ſpent* as well as for every *idle Word* that thou haſt *ſpoken*.

LXXXIV. I have heard a ſtory of a Gentleman and his Son, and the paſſages in it are very well worth thy obſervation; and that thou mayeſt the better remember it, I will cut it as ſhort

as

as the *things* will bear: This Gentleman had one only Son, whom he called to him and told him, that he was going out of the world, and therefore desired him to remember these *three Precepts.*

First, To take a good proffer when it was offered.

Secondly, Not to tarry at a Friends house too long.

Thirdly, Not to go too far for his Wife.

The young Gentleman promised him, that he would carefully observe them; but shortly after, there came a Gentleman to his House, who saw in his *stable* a very good *Horse*, unto whom he had a very great liking, and for which he proffered 80 *l.* but he refused it, and would not part with him under an 100 *l.* that night his *Horse* was taken in the *Staggers* and dyed; then he remembred his Fathers first *Admonition*; wherefore he calls one of his Servants and commands him to skin his Horse, and take the skin and hang up in his *barn*: which accordingly was done. After this he rides abroad to *visit* a *friend*, who made him very welcome, but he stayed there so *long*, that his

his friend was *weary* of him, and cauſed to be brought to Table nothing but *brown* bread, whereupon ſeeing nothing but *white* bread before, he bethought himſelf that he had not obſerved his Fathers *ſecond Precept*; wherefore coming away, he *begged* one of the *brown* Loaves, telling them, that he liked the *bread* ſo well, that his *Butler* ſhould make the *like* for him: ſo they gave him a *Loaf*, which when he came home, he bid his Man to *hang* in a *Rope* by the *Horſe* ſkin. After this he bethinks himſelf of *taking* a *Wife*, wiſhed he was to a Gentlemans Daughter, which lived an *hundred miles* or *more* from him; thither he goes, and *woos* the *young Lady*, and all things were agreed upon for the *concluſion* of the *Match*: but being upon ſome *urgent* occaſion ſent for *home*, he acquainted the old Gentleman after Supper with it, telling him, that his *return* ſhould be *ſhort*, and therefore craved that he might take his *leave* of his *Miſtreſs* over night; but the *old Gentleman* would by no means ſuffer him, but told him that he was a *better Husband*, and his *Miſtreſs* a *better Huſ-*

wife

wife than ſo; and that they would be up *time enough* in the *morning* to take their *leave* of him; but the *young Gentleman* being up *very betimes*, and having ordered his Horſes to be made ready, and bethinking himſelf, that it would not be *handſom* to ride away without *taking leave* of his Miſtreſs, he went to her *Chamber-door*, and *knock't* very *ſoftly*, but no body anſwering, and finding the *Key* in the *outſide* of the *Door*, he *unlock't* it, *peeped* in towards the *Bed*, where he eſpyed *two* in the Bed, and who ſhould they be but the old Gentlemans *Clerk* and his *Miſtreſs* aſleep? Wherefore ſtepping into the Chamber, he took away the young Mans *Breeches*, which lay upon a *Trunk*, and put them into his Mans *Port-mantle*; which after he came home, he cauſed to be *hung* by the *Horſe-skin* and the *Loaf*, and never went more to *viſit* his *Miſtreſs*. At this the old Gentleman marvelled greatly, and therefore he would ride to ſee what the matter was, and eſpecially to ſee his *Son-in-laws* Eſtate. And being come to the young Gentlemans houſe, he was very *richly* entertained; but being *wea-*

ry

ry with his *long* and *tedious* Journey, the *young* Gentleman brought the *old* to his *Chamber*, and there left him to take his *repoſe*. The next morning the old *Gentleman* was up *very early*, and walked abroad to ſee what a good Huſband his *Son-in-law* was, and ſaw all things very *neat* and *handſom*. As he was walking about, one of the Servants went and told his *Maſter*, that the old Gentleman was *riſen* and *walk't* abroad; he hearing it, preſently aroſe, and met him, and then carried him into his *Stable* to ſee his *Horſes*, from thence he conducted him into his *Barn*, where the old Gentleman *looking up*, eſpyed the *Horſe-skin*, the *Loaf*, and the *pair of Breeches*, of which he deſired to know the *meaning*: Oh Sir, replied the other, thoſe hang t ere to put me in mind of the *three Cautions* my dying *Father* gave me, and ſo he told him the ſame I have before mentioned. I underſtand well enough, ſaid the old Gentleman, what the *Horſe-skin* and *Loaf* means, but do not, what the *Breeches* ſignifie, Why, Sir, ſaid he, they ſignifie, that I had forgot that Caution my Father gave me,

me, *Not to go too far for a Wife.* Now thoſe *Breeches* are your *Clerks*, whom I found, when I was at your houſe, in *Bed* with your *Daughter*, and therefore ſhe is a *fitter* Wife for him, than ſhe is for me: and thereupon he related the whole ſtory, which when the old Gentleman, to his great grief had heard, he *diſcontentedly* departed, with a *Flea* in his *Ear*, and the *young Gentleman* ſtayed at *home* with more *Wit* in his *Pate*.

LXXXV. *Go* not, or *ſend* (if thou haſt *loſt* any thing, or art not in *health*) to *Cunning*-men, *Sorcerers*, *South-ſayers*, *Conjurers*, or *Witches*, for the *helping* thee to what thou haſt *loſt*, or for the *recovering* of thy *health*; for if thou once goeſt to *them*, thou ſhalt *always* have *need* of them: beſides, thou makeſt thy ſelf a *Servant* to the *Devil*. A Neighbour of mine, whom I ſhall not name, for the reſpect I bear him, having loſt ſome of his Goods, went to a *Cunning-man* or Conjurer, for the helping him to what he had loſt, who aſking him whether he did *believe*, that he could *help* it to him; for (ſays he) it is a *Principle* amongſt *us*, that the *firm belief* of the

the party that addreſſes himſelf to us, that we can help him, is of as much force, for the accompliſhment of his deſires, as all our *Schemes*, *Figures*, *Characters*, and *Conjurations*. My Neighbour hearing this, told him that he now came to him with that *firm belief*: whereupon the *Cunning-man* (for ſo he was *ſtyled* and *accounted* to be) aſked him what *Goods* they were which he had *loſt*, he told him, one of his *beſt Horſes*, having thus anſwered, the *Cunning-man* withdrew himſelf into an inner Room; but my Neighbour being very deſirous to *ſee* what he *did*, or to *hear* what he *ſaid*, went very *ſoftly* to the *door*, where attentively liſtening, he heard him ſay to the Devil, *Thy Servant in the next Room hath loſt one of his beſt Horſes, which thou muſt help him to again*; which as ſoon as my Neighbour heard, he anſwered, *That he would not have his Goods upon ſuch terms, but ſaid, rather than he would be the Devils Servant, he would loſe his Horſe and Saddle too*, and ſo away he came, leaving the *Conjurer* and the *Devil* at a *Parley*.

LXXXVI. If thou walkeſt in the paths

paths of *Policy*, thou must be careful how to be *reserved*, not like the *Snail*, leave a *Trace* where thou hast *gone*, for that may betray thee; he that lyes at too *open* a *Ward*, may soon be *hit*. But thy way must be like that of an *Arrow* or *Bullets* through the *Air*, quick for *Dispatch*, and safe for *Secrecy*: or rather thou must be like the River *Arar*, which flows into *Rhodanus* with such an *incredible softness*, that it is not to be *discerned* which way it *ebbs* or *flows*. He that taught us to be as *innocent* as *Doves*, taught us also to be as *wise* as *Serpents*. The *changes* and *chances* of a mans *life*, are as *Casts* at *Dice*, *good* and *bad*; a *good* one may be *marred* with *oversight*, and a *bad* one may be *mended* by *good play*. *Fortune* is like the *Market*, where many times, if you can stay a little, the *price* will *fall*: And again it is like *Sybilla's Offer*, which at first offereth the *Commodity* at *full*, then consumeth *part* and *part*, and still holdeth up the price: For *Occasion* turneth a *bald Noddle*, after she hath presented her *Locks in Front*, and no hold taken: or at least turneth the *Handle* of the *Bottle*, first to be re-

ceived, and after the *Belly* which is hard to *claſp*. There is certainly no greater *wiſdom* than to *time*, and *conſider* the *beginnings* and *onſets* of things. *Dangers* are no more *light*, if they once ſeem ſo; and more dangers have *deceived* men, than *forced* them. Nay it were better to *meet* ſome dangers half way, though they come nothing near, than to *keep* too *long* a *Watch* upon their *Approaches*: For if a man watch too long, it is *ten to one* but he will fall *aſleep*. On the other ſide, to be deceived with too long *ſhadows* (as ſome have been, when the *Moon* was *low*, and *ſhone* on their *Enemies back*) and ſo to *ſhoot* off before the time; or to *teach* dangers to come on, by over *early buckling* towards them, is another *Extreme*. The *ripeneſs* or *unripeneſs* of the *occaſion* (as we ſaid) muſt ever be well weighed; and generally it is good to commit the *beginnings* of all *great* Actions to *Argus* with his *hundred Eyes*; and the *ends* to *Briareus* with his *hundred Hands*: firſt to *watch*, and then to *ſpeed*. For the *Helmet* of *Pluto*, which maketh the *Politick* man go *inviſible* is, *ſecrecy* in the *Counſel*, and *celerity* in

in the *Execution*. For when *things* are once come to the *Execution*, there is no *Secrecy* comparable to *Celerity*. Yet meaſure not *Diſpatch* by the *Time*, but by the *Advancement* of the *Buſineſs*. For as in *Races*, it is not the *large ſtride* or *high liſt* that makes the *Speed*: So in *Buſineſs*, the *keeping* cloſe to the *matter*, and not *taking* of it too much at once, *procureth* diſpatch: And many *times*, and in many *things* it is *better* to make more *uſe* of the *Ballaſt* than of the *Sail*: And as we ſay in the *Schools*, that it is eaſier to *oppoſe* than *anſwer*; ſo 'tis eaſier to *prevent* dangers than to *tarry* for them, and better to have a good *Buckler* to keep off the *blow*, than a good *Plaiſter* to heal the *wound*. But be ſure thou doſt not, like *Machiavel*, in all thy *Politicks* leave out the *Grace* of *God*, or the *Principles* of *Honeſty* and *Juſtice*. In all thy *Actions* be *wiſe* rather than *craſty*, and piece the *Fox skin* with that of the *Lamb*. For as our *Saviour* doth adviſe us to be as *wiſe* as *Serpents*, ſo doth he alſo adviſe us to be as *innocent* as *Doves*. Imitate thoſe *skilful* and *honeſt* Phyſicians, who mix all their *Deleterious* Pre-

ſcriptions with *due* Correctives. Climb to *Preferment* rather by thy *Vertues* and *Merits* than by thy *Politicks*, if thou wouldſt avoid the *cenſure* and *fatal end* of *Boniface* the Eighth, of whom it was ſaid, that he entred into the *Popedom* like a *Fox*, lived like a *Lyon*, and dyed like a *Dog*. And as I would have all thine *Actions* and *Deſigns* mixt with *Honeſty* and *Simplicity*, ſo I would thoſe *Counſels*, which thou *imparts* to others, to be no way *pernicious*, either to the *Life*, *Eſtate*, or *Honour* of any man. *Wicked Counſellors* are but the *Devils Agents*, and they that hearken to them, and take up their *ungodly Propoſitions*, are like thoſe *Sponges* that ſuck up *Aqua Fortis*, which will afterwards conſume and confound them. Never make *God* or *Religion* thy *Stalking-Horſe*, to *gain* thoſe *deſigns* at which thou doſt level thine eye. (My Son) whether thou conſidereſt the *foul* ways or *fatal* ends of ſuch *Achitophels*, thou ſhalt find in the concluſion, that *Honeſty is the beſt Policy*.

LXXXVII. Beware of thoſe that *pretend* to *Religion* and *Godlineſs*, but have

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it not in them, who *Canonize* themſelves and call themſelves the *Saints*, but will not call thoſe, whom we know to be *glorious Saints* in *Heaven* by that *ſtyle*; which though they *refuſe* to do for *Honours*, yet ſo ſhould they do if it were but for *diſtinctions* ſake, to difference them from other men. And here I cannot but tell thee a *pretty Story*. A *Preſbyterian* Parſon ſent his Man upon *Sunday* morning (his old ones being done) for a pair of *new Shoos* to his *Shoomaker*, whoſe *Chriſtian* Name was *Paul*, but his *Servant* ſtayed till he was in the midſt of his *Sermon*, in which juſt as his Man ſtep't into the *Church*, his *Maſter* with a *loud voice* ſaid, but what ſaith *Paul*, who replied as *loud* (thinking that his Maſter had ſpoken to him about his Shoos) *Marry, Sir, he ſaith that you ſhall have no new Shoos, till you have paid for the old ones.* Now had he ſaid, but what ſaith *Saint Paul*, he had *prevented* ſo *groſs* and *ridiculous* a *miſtake*. Theſe are the men, that ſeem to *gape* ſo *wide* after *Holineſs*, as if they would take it *all* into *themſelves*, whereby they reſemble the *Fiſhes* of the *Sea*, which by their *wide*

mouths ſeem to *ſuck* in the *whole Ocean*, whereas, if a man *cuts them up*, he ſhall not find ſo much as *one drop* of *water* within them. For if thou note their *Pride*, *Vain-glory*, and *Hypocriſie*, their *raſh Judgments* and *uncharitable Cenſures* of all *other* men, their *Covetouſneſs*, *holy Cheats*, and *falſe Dealings* with thoſe with whom they *commerce*, their *Contumacies* and *Rebellions* againſt the *King* and his *Laws*, together with their *Unmercifulneſs* and *Tyranny* over thoſe over whom they have gotten the *Power* and *Dominion*, as *ſignally* appeared by their *Plundring*, *Sequeſtring*, *Articling* againſt their *Paſtors*, and *thruſting themſelves* into their *Livings*, and by their *Decimating*, *Plundring*, *Sequeſtring*, *Shipping*, *Impriſoning*, and *Murthering* their *Brethern*, yea and their *Soveraign Himſelf alſo*, and what is *worſe* than *all* theſe, their to this *very day* not *repenting themſelves* of all theſe *Villanies*, as is plainly manifeſt by their *proneneſs* and *inclinations* to *relapſe* into the *ſame*, if they had the *power* ſo to do upon every *Overture*, thou ſhalt find them only to be *Olivers Saints*, and not *Gods*. Theſe men make

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uſe of *piety* more to *deceive* men than to *pleaſe* God. They uſe *Religion* as ſome men do *Glaſs-eyes*, meerly to *honeſt*, the *ill-favouredneſs* of their *faces*, not that they may ſee, or be the more *inlightned* by them. They have learned that *Principle* of *Machiavel*, *That a man ſeek not to attain Vertue it ſelf, but the appearance of it only, becauſe the credit of it is a help, but the uſe of it is a cumber.* They *ſpeak* as if their *Tongues* were *tipt* with *Religion*, but their *Deeds* are from it. They are as *Lillies*, *fair* in *ſhew*, but *foul* in *ſcent*. They *ſpeak* ſo *fairly*, and *deal* ſo *foully*, that a man would not believe they were made *all of a piece*; but when the *wind ſings* and *whiſtles* in the *leaves*, look after for a *ſtorm*. Take heed of theſe *Devils* wrapt up in a *Samuels Mantle*, *truſt* them not when they *ſpeak*, as though *nothing* but *Goſpel* could *drop* from their *lips*, for in their hearts they *mumble* over the *Devils Pater Noſter*.

LXXXVIII. 'Tis no *impolitick* matter, when thou payeſt off thy *Bills* to thy *Mercer*, *Taylor*, or any other *Tradeſman* with whom thou dealeſt, not to

truſt the *croſſing* of their *Books*, without a *Receipt under their hands*, ſo thou ſhalt be ſure never to *pay* for the *ſame* things *twice*: And ſo alſo, when thou receiveſt any *Letters* of *importance*, be ſure to put them upon the *File*, for thou knoweſt not of what *importance* they may be to thee for the *time to come*; eſpecially thoſe that are *ſealed* with a *Coat of Arms*. I knew an *ancient Knight*, whom *Age* and *Experience* had made a very *prudent* and *politick* Perſon, who when he received from any *Gentleman* or *Perſon* of *Quality* a Letter ſo *ſealed*, would be very careful in the opening of it, to *preſerve* the *Seal intire*; and he gave this Reaſon, why he was ſo *careful* in this *ſeemingly ſlight* matter, becauſe if any thing written in ſuch Letters, might hereafter be *denied*, or called in *Queſtion*, he might ſhew how the buſineſs ſtood, under the *Hands* and *Seals* of the Parties. But if thou receiveſt *Letters* that may import *ſecrecy* or any *danger* to thy *Self* or *Friend*, remember that as *ſoon* as ever thou haſt *read* them to thy ſelf, that thou commit them to *Vulcan*; remembring that as *Bellerophon* came to a *fatal* end

end, by thoſe *Letters* which he himſelf *carried* and *delivered*, ſo many have done the like, by thoſe *Letters* they have *received* and *kept* by them: as by inſtances may be made appear, almoſt in *all Hiſtories*.

LXXXIX. Shun *Neutrality*; *Alphonſus* obſerved, that the *Senenſes*, *Neuters* in the *Italian* Wars, became at length a *Prey* to *both* ſides, comparing them to ſuch as dwell in the *middle* ſtory of an Houſe, annoyed by *ſmoke* from *beneath*, and *duſt* from *above*.

XC. When thou art *weary* of thy *ſtudy*, or any other *employment*, take ſome honeſt *recreation*, uſe *Hunting* or *Hawking*, either *ſtart* the *Hare*, or *diſlodge* the *Buck*, or *unkennel* the *Fox*, or *rowſe* the *Hart*, or *unpearch* the *Pheaſant*; *recreations* which are *honeſt*, are as *neceſſary* for the *mind*, which is employed in *great* Affairs and *cares* of *importance*, as *meat* is for the body, which is *exhauſted* with *daily* labour: But follow not thy *ſport* with *chafing*, for it is a moſt *improper* thing to ſee men follow their *Paſtimes* with *fretting* and *pelting*, for thus, like a *leaking* Ship, they ſuffer the water

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to *ſink* them which ſhould *bear* them up. I mean, they let that which ſhould be their *recreation* and *delight*, be their *vexation* and *diſquiet*. There are as well *generous* delights as *ingenious* ſtudies, and the one muſt lend ſome *ſweetneſs* to the other; divers while they have been ſo *preciſe*, that they thought they might not *delight* in any *ſport*, at laſt come to be ſo *creſt-fallen*, as that they take *no* delight in *any* thing: Nature made them *ſociable* becauſe ſhe made them *men*, but they have *ſullenly* ſtrayed from the *Drove*, and abandoning all *Mirth* and *Jollity*, carry always *cloudy* foreheads, which is no way *commendable*, *no* not in an *Horſe*: Doubtleſs *God* loves a *chearful man*, as well as a *chearful Giver*: and ſuch aſſuredly *deceive* themſelves, who think that they ſhall never *look*, like *bleſſed Angels* in *Heaven*, who *look* not like *tormented Divels* here on *Earth*; or that they ſhall never *ſing there*, unleſs after a moſt *diſconſolate* and *diſcontented* manner, they *whine* and *Pule here*, and ſpeak as *ſmall* as an *Hair*: *Religion* conſiſts not in *drawling Tones*, or making of *Faces*, for a man may

may perform his duty more *acceptably* to *God*, without, than with *disfiguring* his countenance; otherwise our *Saviour* himself would not have said *be not of a sad* (or as another Translation reads the word σκυθρωποὶ) *be not of a sower countenance*: do thou therefore use *lawful* recreations, and keep up an *honest merry* heart.

XCI. But above all Recreations I recommend unto thee these two, good *Horsemanship* and *skill* at thy *Weapon*; the *one* highly becomes a *Gentleman*, and will make him *serviceable* to his *Prince* and *Country*, if any *occasion* be; the *other* will teach him how to *guard* and *defend himself*: nevertheless I would not have thee suffer thy *skill* in *that* which I *last* mentioned, to make thee *quarrelsom*, or the more *confident* in thine own *strength*; but rather use thy *Rapier* as a *defensive* than an *offensive* Weapon, and as a *Shield* rather to *ward* the *blow* than *give* one.

XCII. Be not addicted to *superstitious* vanities; some will look *pale* presently like *death*, if the *Saltseller* fall towards their *Trenchers*; others will take it for

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an *omen* that they ſhall be *croſſed* in thoſe negotiations they go about, if a *Hare* chance to *croſs* them in their way, when the *croſs* lies *only* in *this*, that they could not *catch* her; others, if they do but *ſtumble* at the *Threſhold*, will not take their *Journey* that *ſame* day, but *defer* it to *another* time; others will by no means *pare* their *Nails* on *Friday*, becauſe they ſay it is a *croſs day*; many of theſe make *Erra Pater* their *old Teſtament*, and the *Shepherds Kalendar* their *New*; and take all that they ſay, to be as *true* as *Gods Oracles*; others if they but hear a *Crow croke* from the Roof of their Neighbours houſe, they preſently ſet their houſe in *order*, ſaying they ſhall *dye* and not *live*; and were I diſpoſed to *recount* all the *Roman ſuperſtitions* of this kind, as their *Dies faſti*, *& nefaſti*, their *unfortunate* and *fortunate* days, their *inſpections* into the *Entrails* of Beaſts, and their *Augurations* and *Sooth-ſayings*, upon the *flight* of *Birds* and the *noiſes* they make: I might reckon up a *thouſand* ſuch like vanities as theſe.

Others there are who put their confidence in *Aſtrologers*, and therefore when

when they *fall ſick*, the *Stars* are their *Counſellors*, they take their *Almanack*, if they find it an *evil* day when their ſickneſs *began*, their ſoul is poured out upon them, they fear that they ſhall not only be *weakned* and ſore *broken*, but that their health paſſing away as a cloud, they ſhall go the way of all the earth, that the *grave* ſhall be their houſe, and making their Bed in the dark, the *worms* ſhall feel their ſweetneſs, and therefore making their *wills*, they take their leave of all the world; but if it be a *good* day, they doubt not, but all ſickneſs ſhall be taken away from them, that health ſhall be unto their *Navel*, and marrow to their *Bones*, that their fleſh ſhall be as *freſh* as a *Childs*, and return as in the days of their youth. In the year of our Lord 1524. one *Bolton Prior* of St. *Bartholomews* liſtening to the *Prognoſticators*, who then *generally* foretold, that upon the *watry Trigon*, which ſhould happen in the Month of *February* that year, many *thouſands* ſhould periſh by a *Deluge*, cauſed an houſe to be builded upon *Harrow* on the *Hill*, whither he carried for himſelf and Family, proviſion for

two

two months; ſo great a fear of an *Inundation* poſſeſt him, and ſo great *credence* gave he to the *Almanack Makers Predictions*, yet was there not a *fairer* Seaſon many years before.

Others there be who are very fooliſhly *ſuperſtitious* in reference to their *Dreams*; ſuch a one was that *Knight* in the Reign of *King Henry* the *Firſt*, who dreaming that one was about to *ſtrangle* him with his *own Hair*, aſſoon as he was awake cauſed it all to be *cut off*, though he *delighted* much in it: to whom we may join thoſe, who if they but *dream* forſooth of *Egs* or *Fees*, they preſently conclude they ſhall hear of *anger* the *next* day; or if they *dream* of *Flowers* or a *Garden* they ſhall hear of a *Funeral*: now the reaſon of this vain *ſuperſtition*, is grounded upon this, becauſe they take an *exact* notice when they *hit*, but not when they *miſs*. I am not ignorant that *Artimedorus* in his *Oneirocriticks* gives us a large account of the ſignification of thoſe *dreams*, which poſſeſs our Brains in the night, but for mine *own* part I hold them to be of no *ſignification* at all, unleſs they come by *di-*

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vine immiſſion: of which kind (not to ſpeak of thoſe which we meet with in *Holy* Writ) I take *theſe two*, which I ſhall now relate to be; the *firſt* of which *ſignifies*, that *God* comprehends in himſelf all wiſdom, and that all *men* in the World, are *Fools*: and the *ſecond* that divine *Juſtice* will not ſuffer *Murther* to go *undiſcovered*.

1. A Noble man of *Rome* dreamt that he was ſitting in the Shop of an *Apothecary*, into which a great *Rabble* ſuddenly ruſht, and catching up all the Glaſſes and Bottles that they found filled with *Syrups* and *diſtilled* waters, they drunk up every one of them, except *only* one *great Bottle*, out of which they ſucked not up ſo much as *one* drop: after them he ſeemed to ſee a perſon of a very *majeſtical* and *venerable* aſpect, who came likewiſe into the ſame Shop, and as ſoon as he eſpied that *Bottle*, which all the reſt had *refuſed*, he ſet it to his mouth, and drank up *every* drop of that Liquor with which it was *filled*; and having done ſo, he likewiſe departed, at whoſe *Perſon* and *Action* the Nobleman admiring, asked the *Apothecary* who

who that *reverend man* was, to whom he replied, *Oh, Sir, that perſon you ſaw was God, and the Water in the great Bottle which he drank up*, and which all the other *Rout refuſed*, was *Wiſdom*. Upon which the Noble-man awaked, *highly* pleaſed with his moſt *excellent* dream.

2. The other is this, two Fellow Travellers riding together, came by night, to a certain Town, where they *parted*, the one to his *Friends* Houſe, the other to a common *Inn*, he that lodged at his *Friends* Houſe, *dreamt* that he ſaw his Companion that lodged at the *Inn* ſtand at his *Bed-ſide*, and deſired him that he would ariſe and make haſte to help him, or he ſhould be *murthered* by his *Hoſt*, but being very *drowſie* and *weary* with his *Journey* he aroſe not; wherefore in a ſhort time after his Companion again appeared, and requeſted him more earneſtly to *ariſe* and *ſuccour* him; but he making no account of all this ſlept again; but he left him not ſo, but appeared unto him the *Third* time, all *bloody*, telling him that it was now too *late* to implore his *aid*, but yet he requeſted him to *avenge* his *Blood* upon the *Murtherer* his

his *Hoſt*; who (as he told him) had *killed* and *buried* him in his *Dung-Mixon*, where he ſhould find his *Corps*: at which the other *ſtarted* out of his *ſleep*, and aroſe, and taking the *Officers* with him, *ſecured* mine *Hoſt*, and upon further ſearch found the Body of his Fellow Traveller, with his *Throat cut*: and ſo by this means *God diſcloſed* the *Murther*, and thoſe that had an hand in it were brought to *condign* puniſhment.

My Son, if ſuch fooliſh *Conceits* and *Phanſies* as thoſe which I have before mentioned, call at thy *Door*, uſe them as *vagrant* Paſſengers, with *ſlight* reſpect, let them not take up any *lodging* within thee. But though I would not have thee *ſuperſtitious*, yet I would have thee *devout*.

XCIII. Wherefore forget not to begin and end with *God*, by thy *morning* and *evening* Devotions; ſo will every thing thou ſetteſt thine hand about *ſadge* and *proſper* the better, yea the *quicker* ſhall be thy diſpatch; for as the *Dutch* Proverb hath it, *Stealing never makes a man rich, Alms never make a man poor, and*

Prayer never hinders a mans buſineſs. Before thou doſt compoſe thy ſelf to take thy reſt, make up thine accounts between *God* and thine own *ſoul*; and conſider what the day *paſt* thou haſt *thought*, *done*, or *ſpoken* amiſs; *Short reckonings* (we ſay) *make long friends.* And where thou haſt found that thou haſt *failed* in thy *duty*, reſolve to *amend* the *next* day following: but be ſure thou make good thy reſolutions, that thou reſemble not St. *George* on the *Sign Poſt*, always *ſeeming* to *ſtrike* at, but never *wounding* the *Dragon*: or that of the *Archer*, always *aiming* at, but never *hitting* the mark: good *intentions* are but *Buds*, but *God* requires we ſhould bring forth *Fruit* meet for Repentance. But above all cloſe not thine eyes, without begging pardon for what is paſt; remembring that *ſleep* is too much like *Death*, to be *truſted* without a mans *Prayers.*

XCIV. Keep thy ſelf to the true Principles of *Piety*, *Virtue*, and *Honour*; for this will bring thee to a *better* Inheritance than I ſhall *leave* thee: eſpecially

I would have thee well *grounded* and *ſetled* in *Religion*; the beſt profeſſion of which I have ever eſteemed that of the *Church* of *England*, in which thou haſt been educated, yet I would have thine *own* judgment and reaſon now *ſeal* to that *ſacred Bond* which *Education* hath *Written*, that it may be *judiciouſly* thine *own* Religion which thou doſt *profeſs*, and not *other* mens *Cuſtom* or Tradition.

XCV. My Son, as for *Travelling* it is very good, if it be uſed well; *Homer* highly exalts the *wiſdom* and *experience* of *Ulyſſes*, which he gained in his *twenty* years *Travels*; for as he tells us

Multorum mores Hominum conſpexit, & Urbes.

He obſerved the *Citys* and the *Manners* of the People whitherſoever he travelled; and from thence drew ſuch uſeful *Theories*, as made him a moſt *accompliſhed* perſon. Indeed he that Travels with *Wit* in his *head* as well as *money* in his *Purſe*, makes the *whole* World his

Library, and *all* men therein his *Books*: but fill not up thy *Table-Book* with *trivial ſlight* Obſervations, for that will call thy *judgment* and *diſcretion* in queſtion; as it did *Tom. Coryats* of *Odcomb*, who gives us an account where he *made water* when he was in *Italy*, what the *mending* of his *Stockings* coſt him there, and how he hardly eſcaped the loſing of his *Teſticles*, with a *thouſand* of as *mean* occurrences, as theſe. Let thine obſervations in thy Travels be *weighty* and *material*; obſerve the *humours* and *conditions* of thoſe Nations amongſt whom thou ſhalt come; their *Cuſtoms*, *Ceremonies* and *Religion*, that ſeeing their *Idolatry*, thou mayeſt the more firmly ſtick to thine *own* Religion, which thou doſt *profeſs*. Next take notice of their *Churches* and *Oratories*, and whatſoever is *notable* in them, their *Government*, *Laws*, *Judicatures*, and *Proceedings*, againſt *Malefactors* with their *dealings* in matters of *Traffick* and *Commerce*, their *Caſtles*, *Magazines*, and *Diſcipline* in *War*, their *Ships*, the *commodiouſneſs* of their *Havens*, their *Rivers*, *Fiſh*, *Birds*, *Beaſts*, and

and *Mines* of all ſorts, their *Buildings*, *Structures*, and all thoſe *curious* Arts, which ſeem to be *peculiar* to the *genius* of the *People*, and every thing that *juſtly claims* a mans *wonder* and *admiration*: for by theſe thou ſhalt the better acquaint thy ſelf with the *wonderful* operation of the *handy-works* of *God*, and ſhalt the *clearer* ſee his *infinite wiſdom* in his *Government* of this *inferiour* World. Finally *note* the *Virtues* of the *people* and *imitate* them; their *Vices* and *Vanities* likewiſe, but to *avoid* and *abhor* them. There are many *young Sparks* that travel abroad, who leave the *Engliſh Gentleman* they *carried out* with them, and bring home again nothing, unleſs it be a *formal Spaniard*, a *drunken Dutchman*, or an airy *Frenchman*: nay it is well if they bring not home a *Turk* inſtead of a *Chriſtian*; inſtead of returning like *Solomons Ships* fraught with *Gold*, they return furniſh't only with *Apes* and *Peacocks*; my meaning is, they return learned *only* in the *pride* and *vanity* of thoſe *Foreigners*, amongſt whom they converſed with in their Travels; inſtead of

taking a *due* cognizance of *thoſe* things which are of ſuch *worth* and *remark* as might *enrich* their *judgments* and *underſtandings*. Doubtleſs it cannot be worth a mans *coſt*, *pains*, and *perils* to go ſo far (as ſome do) only to learn a *new Mode* or a *new Oath*, a *politick ſhrug*, or a *mimical cringe*, or a little Gibberiſh *pronounced* with an *ugly Face*: If this be *all*, it were better for my young *Gallant* to be *chained* at home in the *chimney corner*, like a *Monkey*, than to return ſuch an *Ape*.

Wherefore, if thou intendeſt to travel, and to avoid theſe *Rocks* upon which others have *daſht* themſelves to *pieces*, take along with thee a *grave* and *wiſe* Companion or Tutor, who by his *own* former Travels hath acquainted himſelf with the things forementioned: for *Travels* by *Land* are like *Voyages* by *Sea*, *unſafe* without a *skilful Pilot*. And furthermore take along with thee, theſe few *advices* and *neceſſary cautions*, which I ſhall give thee.

Firſt be *grave*, *ſober*, and *reſerved*; *Momus* found great *fault*, that the great *Creator*

Creator had not made men with *Windows* in their *Breaſts*, that men might have *ſeen* into their *inſides*; and a bold *Atheiſt* he was, that thus durſt impeach the *wiſdom* of *God*: but ſure I am, 'tis a very *grand* folly for any man to make as it were ſuch a *Window* in his *own* Breaſt, eſpecially when he *Travels* into *foreign* Countries; the way to *put by* thoſe *miſchiefs* which may befall thee in thy Travels, is to *lye* at a *cloſe* guard; and not be like *Criſtal*, for every one to ſee through thee.

If thou travelleſt into *Italy*, *munite* thy ſelf there from *three* things moſt eſpecially,

The { *Men.* / *Women.* / *Inquiſition.* }

For the *Men* there are very *jealous* and *vindicative*; the *Women unchaſt* and *allective*, and very much *affected* with the *Engliſh* above all men; and the *Inquiſition* is like *Hell*, from whence there is no *Redemption*: to avoid *which* in all *thoſe* Countries where *that* is *ſet up*, take

heed of raiſing *diſputes* concerning *matters* of *Religion*; for this will make thee guilty of as *raſh* a madneſs, and as *huge* an imprudence, as that of the *Quaker*, who reſolved to go from *London* to *Rome* to *confute* and *convert* the *Pope*. If thou *thinkeſt* him to be *Antichriſt*, let no man however *hear* thee *call* him ſo in his *own Territories* and *Dominions*: Learn more wit of that *Collier*, who *durſt* not bid a *Fig* for my *Lord Mayor*, till he had got beyond *Temple-Bar*, which is *out* of the *Limits* of his *juriſdiction*. One of our Countrymen intending in his Travels to viſit *Rome*, was highly commended for his *rare parts* and *abilities* in *all manner of Learning* to his *Holineſs*; who was then by *birth* an *Engliſhman*: who, upon his *commendatory Letters*, the *more* to ſhew *honour* and *reſpect* due to the *merits* of the *Gentleman*, went *himſelf* in *perſon* to ſhew him the *Vatican*; where after many Diſcourſes, and the turning over of many Books, he took him aſide into one of the *Oriel* Windows and conjured him to tell him *ingeniouſly* his

thoughts

thoughts of the *Pope*; aſſuring him with many deep *promiſes* and *proteſtations*, that he ſhould not be *prejudiced* by it in the *leaſt*; whereupon the *Gentleman freely* told him, *that he thought the Pope to be a great Wen, growing in the Nape of the Churches neck, which ſome fooliſh people miſtook to be the head of it.* This was a very *bold*, but withall a very *dangerous* reſolution of the Queſtion, notwithſtanding all *ingagements paſſed* for his *ſecurity*: ſince it is a *Maxim* amongſt all of the *Romiſh* perſwaſion,

Nullam fidem tenendam eſſe cum Hæreticis.

That no Faith is to be kept with Hereticks.

My laſt Advice in the point concerning Travelling into other Countries ſhall be this; be ſure before thou viſit *other* Nations and Kingdoms, to acquaint thy ſelf well, with the knowledge of *that* in which thou haſt been *born* and *bred*: for it will be a *great* ſhame, to be

inqui-

inquiſitive into what is done *abroad* in *other* Countries, and to be *wholly* ignorant how things ſtand at *home* in thine own: for this were to do as the *Lamiæ*, who *carried their Eyes* ſhut up in a *Box*, when they were at *home*, and *put* them into their *Heads only*, when they went abroad.

XCVI. To conclude, be *uſeful* where thou doſt live, that thoſe who live *about*, *by*, and *with* thee, may both *want* and *wiſh* for thy *preſence* ſtill. Be *temperate* and *ſober* at thy *Meals* and *Compotations*; and *look* to thy *Mouth*, for *there* commonly *moſt* diſeaſes *enter*; and more *graves* are made with mens *teeth* than their *hands*, and the *Knife kills more* than the *Sword*. When thou art invited to an *extraordinary* etertainment, that thou mayeſt not be *tempted* to *exceed* the bounds of *temperance*, and *ſobriety*, *Carve* or *Diſcourſe*; he who *Carves* is *kind* to *two*, he that *Diſcourſes* is *kind* to *all*. *Scorn* no mans love, though he be of never ſo *mean* degree, that perſon deſerves to be *bitten* by that *Dog* whom he will not *ſtroak*, when

when he *kindly fawns* upon him. Much leſs make any one though never ſo much *below* thy ſelf, juſtly thy *Enemy*; remembring that *Fleas* can *bite* as well as *Lions*, and that *Bees* can ſting as well as *Serpents*. *Pitch* thy *Behaviour low*, thy *Projects high*: Be *humble* to thy *Superiours*, *gentle* to thine *Equals*, *affable* to thine *inferiours*, *courteous* to all. Be not *light* to follow *every* mans *opinion*; like a young *Spaniel*, that *queſts* at *every* Bird that riſes before him: *Etiam ab errore facilè diſcedere, levitatis eſt*, ſaith *Scaliger*, to *diſcede* over *eaſily*, even from an *Errour*, argues too much *levity*: yet would I not have thee *perverſly* obſtinate in thy *own* courſes or opinions: it is the *Character* of a *Fool* to abhor *inſtruction*; *hard* Wax will never take any *impreſſion*, and *Wiſdom* will never commit *Burglary*, to break in upon thoſe who *lock* and *Bolt* their doors *againſt* her; though a man caſt an *empty Bottle* into the *Ocean*, yet if it be *cloſe corkt*, it will ſtill be but an *empty Bottle*. Amongſt all thoſe Treatiſes which may leave thee Wiſer than they

they *found* thee, I commend to thy *frequent reading* the *Proverbs* of King *Solomon*, and his *Eccleſiaſtes* or the *Preacher*. Finally (my Son) *ſerve*, *love*, and *fear God*; to whoſe *Grace*, *Mercy*, and *Protection* I leave thee: And ſo farewel, until we meet in another *World*.

FINIS.

Errata.

Which together with ſome ſmaller *literal* faults the Courteous Reader is deſired to *excuſe*, and with his Pen to *amend*.

Page 5. line 17. read *Patrizare* for *Patricare*. p.20.l. 24.r.*quoq;* for *quiq;* p.27.l.16.r.*not* for *no*. l.28.r. *the Hen had untr[illegible]ns there*, for *he had untruſt a point there*. p.28.l.12 *[illegible]onabus noſtris*, for *Nebulonibus noſtris*.

Other Faults there may be, but they are not *worth* ſpeaking of, and therefore I ſhall not ſpeak much of them: But let the Reader take this for *good advice*, and as a *general rule*, never to read any Book whatſoever, until he has corrected the faults (if they are collected in an *Errata*) for ſo he ſhall prevent the committing any himſelf.

LICENSED,

October 26.

1672. R. L.

George Exton
1731